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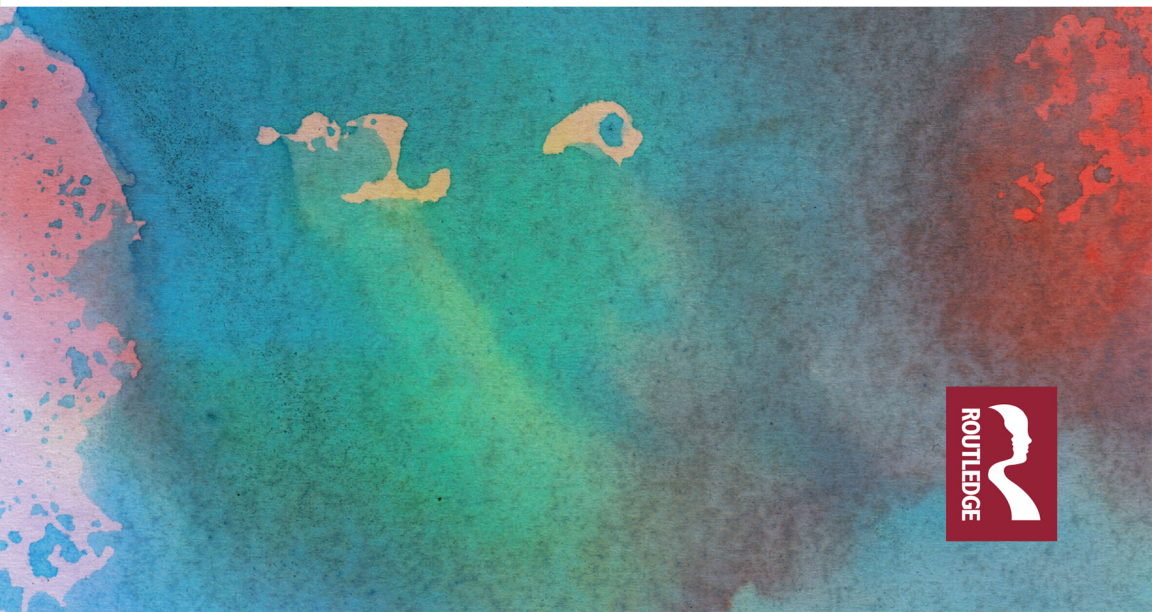
KANTIAN LEGACIES IN GERMAN IDEALISM

Edited by
Gerad Gentry



Kantian Legacies in German Idealism

Scholarship on Immanuel Kant and the German Idealists often attends to the points of divergence. While differences are vital, this volume does the opposite, offering a close inspection of some of the key Kantian concepts that are embraced and retained by the Idealists. It does this by bringing together an original set of critical reflections on the role that the German Idealists ascribe to fundamental Kantian ideas and insights within their own systems. A central motivation for this volume is to resist reductive accounts of the complex relationship between German Idealism and Kant's Idealism through a study of the inheritance of Kant's legacy in German Idealism. As such, this volume contributes to new interpretations and rethinking of traditional accounts in light of these reflections on some of the significant components of German Idealism that can defensibly be called Kantian. The contributors to this volume are Dina Emundts, Eckart Förster, Gerad Gentry, Johannes Haag, Dean Moyar, Lydia Moland, Dalia Nassar, Karin Nisenbaum, Anne Pollok, and Nicholas Stang.

Gerad Gentry is an Alexander von Humboldt Stiftung Fellow at Humboldt-Universität zu Berlin and the Universität-Potsdam and DAAD Visiting Professor at the Johannes Gutenberg-Universität Mainz, Assistant Professor in philosophy at Lewis University, and Associate to Germanic Studies at the University of Chicago (18–22). He is the co-editor (with Konstantin Pollok) of *The Imagination in German Idealism and Romanticism* (2019), and president of the Society for German Idealism and Romanticism.

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To my friend
Kyle Vitale

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Born out of the Society for German Idealism and Romanticism's joint conference with the North American Kant Society at Stanford University in 2017, this volume has been a while in the making. It is a delight to see it completed. Per Routledge, contributions to this volume have maintained their respective author's citation style and chapter references appear individually instead of in a combined bibliography for the volume. Thanks are due to many individuals, communities, and institutions including but not limited to the continued support of the thriving community of scholars represented by the Society for German Idealism and Romanticism, the editorial team at Routledge, particularly Alexandra Simmons and Andrew Weckenmann for the interest in and support for the topic of this volume, and to the reviewers for their helpful comments. Particular thanks are due to the phenomenal contributors for investing your time and effort into this collection. I am grateful for the organizations and resources that have made this work possible including support from the Fulbright Foundation and Alexander von Humboldt-Stiftung. Finally, personal thanks are due to Konstantin Pollok, Anne Pollok, David Wellbery; and particularly to Megan Gentry, and our kids, Eliana, August, Lillian, and Little One.

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1 Introduction

The Legacies of Kant in German Idealism

Gerad Gentry

> [Kant's critical idealism] constitutes the foundation and the starting point of the new German philosophy, and this is a merit of which it can boast undiminished by whatever fault may be found in it – G.W.F. Hegel[1]

It is a truth universally acknowledged that "most Anglo-American philosophers are content to leave the German Idealists out of their conversation with the dead."[2] The reason is equally well encapsulated by Paul Franks in the question, "Why do [the German Idealists] seek, with so much urgency to say everything about everything, which is unlikely to succeed, instead of being content to say something about something, which might avoid total failure?"[3] Why indeed return to the systematic accounts of German Idealism? Philosophical rigor and clarity of ideas are well served by the kind of isolated arguments that typify contemporary philosophy. Nevertheless, clarity, as self-evidently valuable as it is, is not synonymous with truth; and philosophical rigor, while more easily retained in isolated analyses, is possible in systematic accounts. The Idealists' bewildering effort at a standpoint that can account for everything emerges in the form of a holistic-condition of reason originating with Immanuel Kant. Kant wrote in the *Critique of Pure Reason,* "For the law of reason to seek unity is necessary, since without it we would have no reason, and without that, no coherent use of the understanding, and, lacking that, no sufficient mark of empirical truth" (A651/B679). This unity of reason, taken as a holistic condition, was central to the Idealists' conviction that Kant represented both the right path forward and the fundamental failings which needed to be overcome in order for reason to secure its own end.

J.G. Fichte thought that the defining burden on true philosophy is to retain the principle of the whole in every investigation. A principle of the whole, he suggested, while more challenging, yields results that are orders of magnitude more meaningful:

> One of the principle rules of all philosophizing to any purpose is this: We should always bear in mind *the whole*. No matter how trivial or subtle a particular inquiry appears to be, we should at least retain

> within ourselves a feeling for the whole. This feeling should always accompany us, and we should not make a single step along our path which is not in the spirit of the whole and made with this spirit. It is this which constitutes the distinction between the *true philosopher* and the mere *wool gatherer* …The wool gatherer plunges into the investigation of individual problems as if everything depended upon them and as if they constituted a self-sufficient whole… The true philosopher relates everything to the whole…giving support and solidity to his subtle distinctions by linking them to the whole and intimately connecting them therewith. ("Third Lecture")[4]

This principle of the whole serves to transform arbitrary movements of reason into purposive steps. It is through a thoroughgoing relation to the whole that those analytic debates (as the parts) gain their substantial worth. Both Fichte and G.W.F. Hegel add to the principle of the whole the condition that the starting point (first principle) cannot be external to the whole, but rather internally, imminently grounded. Where Kant recognized the unity of reason as the necessary condition of the possibility of reason, understanding, and experience, his idealism retained *a priori* postulates as the starting point and, according to the Idealists, these postulates did not self-evidently permit the very unity that reason necessitated. One way of understanding the relationship between the Idealists and Kant is that in seeking to meet this highest principle of reason, they thought that the starting point must be internal and immanent. The question driving the Idealists is whether it is possible for reason to identify as its own ground that which is self-grounding. Fichte first undertakes to prove such a self-grounding ground in his 1794 *Wissenschaftslehre* through an account of the necessary, productive activity, limit, and reflection as the reciprocally active inner identity (of the I) of self-consciousness (in both theoretical and practical uses). Hegel's account in *The Science of Logic*, which he took to be his greatest achievement, sets out to yield a science of thought that proceeds from a presuppositionless starting point, by which the inner necessity of the self-determining method of the science of thought could emerge from itself. For Hegel, the end of *The Science of Logic* is the basis of the *unity of reason as a whole*. The absolute Idea, which is the final emergent concept of the *Logic*, is a logical whole that has grounded itself through its own inner necessity.

That broader story that emerges from the specific points of difference between and internal to each form of idealism might be viewed, on the one hand, as a growth of a single whole whose developments are explicable in terms of that which was lacking in the parts or which failed by the standards of the whole. On the other hand, a story of the whole might take the form of a constellation of various forms of idealism.

On the first hand above, Hegel treats Kant's thought and that of the other idealists as moments in organic growth whose value should not

be correlated with their refution so much as recognized as steps (even in their refution) internal to the history of reason's necessity (its failures and self-growth). Such a view leads Hegel to numerous claims about Kant along the following lines, here drawn from his assessment in his lectures on aesthetics:

> His *Critique* constitutes the starting point for the true comprehension of the beauty of art [Kunstschöne], yet only by overcoming Kant's deficiencies could this comprehension assert itself as the higher grasp of the true unity of necessity and freedom, particular and universal, sense and reason.[5]

Whether we adopt a Hegelian conception of idealism as a developmental whole or the Fichtean principle of the whole, there is no entailment to their particular forms of idealism (say over Kant's). Such principles may be equally compatible with the affirmation of a variation of Kantian idealism as the more adequate form. Moreover, through such a principle of the whole, even Hegel's idealism – and each of its moments – must subject itself to the same standard whereby each part must cohere in a systematic, internally necessitated unity. If and where Hegel's account fails the inner necessity of reason (grounded in what he calls the scientific method of the *Logic*), this failure becomes the driving force for return to a more adequate form or advance to some new variation as that inner necessity of reason's method demands.

On the second hand mentioned above, classical German philosophy as a "constellation" of various programs was popularized by Dieter Henrich's account of both German idealism and romanticism – and later as a "family of philosophical programs" by Paul Franks. In his notable 1973 lectures at Harvard University, Henrich argued,

> It has been one of my aims in the course of these lectures to interpret the principle positions of that era so that we might reopen a meaningful contest among all three of them. …the standard interpretation of this philosophical era as a necessary movement *from* Kant *to* Hegel is insufficient. It simply fails to grasp the *real* philosophical achievements of this period. For this reason, the title "Between Kant and Hegel" is a more apt title for this philosophical era, inasmuch as it leaves open the prospects for choices. …The upshot of this is that rather than a sequence of improvements, we have three significant alternative positions: those of Kant, of the late Fichte, and of Hegel. And these *remain* open as possible philosophical approaches.[6]

On the face of it, Henrich's constellation approach is both intuitive and respects the uniqueness of each form of idealism by resisting reductive narratives. However, if a defining characteristic of Kant's idealism, and

especially that of Fichte's, Schelling's, and Hegel's, is the conception of reason as normatively driven toward a systematic whole of its own activity, it is not clear that such a constellation would have emerged except through the repeated effort at elevating critical idealism to meet the very end that reason necessarily sets for itself.

Franks sees a more thoroughgoing unity in this family of philosophical programs than Henrich. The source of unity is the methodological standpoint that adequately answers the skepticism facing empirical reason. Kant's transcendental dualism is one such attempted answer. "For Hegel, an adequately transcendental standpoint is, first and foremost, one that enables the fulfillment of the Holistic Monist requirement. For this alone can satisfy the demand for an absolute grounding, an escape from the Agrippan Trilemma" (Franks 2005, 369). On this view, the Idealists continue Kant's effort at a critique of reason capable of escaping the Agrippan Trilemma. To achieve this, their accounts recognize a holistic and monistic condition necessary for an adequate answer to these skeptical challenges (85). The holistic monist requirement involved the twofold condition on a system of reason, namely, the wholistic condition that "every particular (object, fact, or judgment) be determined through its role within the whole and not through any intrinsic properties" and the monistic condition that "the whole be grounded in an absolute principle that is immanent and not transcendent" (9–10) or what Hegel calls the inner-necessity of the "self-producing concept." However we couch the relationship between Kant and the other Idealists, it is not at all clear that either Fichte or Hegel would have undertaken their own "variations," if it were not for the fact that they saw in Kant's idealism the need to take seriously the commitment to a systematic unity of the universal necessity of reason.

In Hegel's view, while Kant introduced the proper new standard for metaphysics (namely, the critical method that proceeds through universally necessary, synthetic thought or judgments), he was unable to establish the necessity of the critical method in a systematic whole of reason. In his view, Kant's critical method remains mistakenly dependent on transcendental *a priori* postulates which ratify the transcendental dualism of the empirically real and transcendentally ideal. However, such ratification is not an absolute requirement of critical reason.

In other words, Kant's dualism had the right skeptical questions in view but mistook the necessary critical ground to be a transcendental dualism. This dependence on a divide between the real and ideal obscures a more adequate articulation of reason's inner unity and necessity, and so unnecessarily betrays reason's own highest principle. So, the internal failure is not actually internally necessitated by Kant's thought and is rather the result of Kant's having "spared himself the effort of demonstrating this truly synthetic progression, that of the self-producing concept," by which his account of reason could have grounded itself

without reliance on external postulates.[7] I will return to discuss this self-producing concept more in my contribution to this volume (Ch. 3).

We can accept this relationship between Kant and the other Idealists even if we think Kant's articulation is actually the more adequate. If we accept the relationship between the Idealists to be that of a developmental dialectic driven by the inner failures and necessity of reason from Kant onward, this does not in any way (even in Hegel's view) commit us to the reductive narrative of a linear progression from Kant to Hegel. On the contrary, as Hegel shows throughout his dialectic system, often what appears as progression results in a deeper failure than the first. However, in the process, so long as the principle of the whole is the guiding thread, we do not simply return to an affirmation of the first, but instead progress through the critique of the second to affirm a now deeper, more adequate variation of the first that is capable of answering at least some of the challenges of the second until some still more adequate account emerges.

Where many accounts of Kant and the Idealists rightly focus on points of difference or the Idealists Kant-critiques, this volume seeks to draw attention to the underlying unity. As such, contributors have restricted themselves for the most part to accounts of those features in Kant's thought that is positively retained by the Idealists. The aim is not to suggest greater continuity than exists or to obscure differences, but rather to helpfully contribute to the rich literature in a way that makes more evident the persistent challenges that each of the Idealists faces in their related effort to meet that highest end of reason.

The focus on the positive retention of Kant is thereby a welcome addition, serving to enhance the broader narrative of German idealism and in such outliers as Goethe, Hölderlin, and Schiller. Additionally, the contributions to this volume should be read neither as isolated and esoteric analyses, nor as defenses of the priority of critical idealism or forms of post-Kantian idealism, nor even as a collective defense of a specific relationship between them. Instead, the contributions to this volume should be read as efforts at coming to appreciate more fully the internal dialectic of reason offered by each of the Idealists as each sought to answer the fundamental claims of skepticism through an adequately grounded systematic account of reason's necessity. Whether the final verdict of adequacy rests with Kant or one of the post-Kantians or none, the treatment of the parts as internal and constitutive of the whole is a normative feature of this volume's interest in the legacy of Kant. The volume is thereby a contribution to the continued emergence of holistic reflection on German idealism.

The volume is not intended to be comprehensive – an aim that would warrant numerous volumes. Among the idealists, Fichte is commonly recognized as cleaving closely to Kant in his philosophical aims and commitments (if not in his execution). This volume has consciously

gravitated toward those figures whose retention of critical philosophy or consonance with Kant is more commonly questioned. As such, the volume focuses on key moments of the Kantian legacy in the work of Schelling, Hegel, Hölderlin, and Schiller, and includes original material from Hegel translated into English for the first time. The contributions have been divided into three thematic sections with Part I focusing on Kant and the "emergence of a new logical method." Part II includes contributions on Kant and "time, intuitive understanding, and practical reason," and Part III concerns Kant and the "organization of matter and aesthetic freedom." In short, this volume aims to shed light on the relationship between one of the most significant philosophers in history and the complex web of systems that sprang up during the productive period following the publication of the *Critique of Pure Reason;* a period that Eckart Förster has quippingly called the twenty-five years of philosophy.

Overview of Part I: The Emergence of a New Logical Method

In Chapter 2 – *From Transcendental Logic to Speculative Logic,* **Eckart Förster** traces a necessary connection between Kant and Hegel's *Logic*. Förster begins by identifying the significance of the real/ideal distinction at the heart of Kant's transcendental turn and two internally arising challenges. Tracing these internal challenges through the schemata in the *Critique of Pure Reason,* Förster moves seamlessly to Kant's third *Critique* and the problem Kant recognizes late in life as arising from judging the body according to either a regulative principle of purposiveness in nature or constitutive principle of material substance. By offering a compelling gloss of the fundamental significance and issues at stake, Förster shows the internal need that gives both conceptual and historic rise to Hegel's speculative logic. Furthering his well-known account of Hegel from *Twenty-Five Years of Philosophy* in the second part of the chapter, Förster sketches the major structure and commitments at work in Hegel's Jena lectures on logic through each of the three variations to show how Hegel saw himself as both inheriting Kant's transcendental logic and striving to address the major (internal) requirements for an adequate logic. Notably, Förster simultaneously makes sense of the presence of Kant's categories of the understanding, and Aristotelian classical logic in Hegel's *Logic* while also revealing both the historical and conceptual emergence of Hegel's self-grounding method. Förster's novel comparison of the stages of Hegel's three phases of the logic along with his shift in the introduction to the logic (*The Science of the Experience of Consciousness*) bolsters his well-known thesis that it was Goethe's thought that provided a key shift in Hegel's logic and system of idealism. This influence was Goethe's account of the organic method of living things. Specifically, a method of judging reflective of an organic, inner

necessity where the result grounds a unity of real and ideal without negating the necessity of that initial diremption for its own proof. It is this insight which leads to the changes in *The Phenomenology of Spirit* and the development of his mature account of an adequate logic.

Appended to Förster's chapter is what he takes to have been the concluding, subsequently suppressed chapter of the original *Science of the Experience of Consciousness*. This material has never before been translated into English and is translated here by Martin Shuster from G.W.F. Hegel, Phänomenologie des Geistes, Gesammelte Werke, Band 9 (Hamburg: Felix Meiner Verlag, 1980), 438–443. Förster takes this text to be central to his argument that Hegel completed the *Science of the Experience of Consciousness* and it was not for lack of consistency with his Jena Logic (but rather the influence of Goethe) that led to its morphing into the *Phenomenology of Spirit*.

In Chapter 3 – *Hegel's Logic of Purposiveness,* **Gerad Gentry** suggests that the method of Hegel's *Logic* is best characterized as a purposive logical method that facilitates a deeper unity between two dichotomies in Kant's idealism while remaining consonant with the essential limits of discursive reason. In the *Logic,* Hegel simultaneously praises the logical principle of purposiveness as "one of Kant's greatest services to philosophy," while criticizing Kant because he "spared himself the effort" of reworking his idealism according to the systematic requirements entailed by this principle. Gentry argues that while Hegel remains committed to the presuppositionless beginning of the *Logic* and proceeds according to the inner necessity of that which was previously established by this method, the method itself emerges as a purposive logic. This emergence, Gentry suggests, is not uniquely or chiefly identified in the Chapter on Teleology. Such an introduction of purposiveness would invalidate the underlying method by which the *Logic* can claim presuppositionless, inner necessity whose grounding is an answer to fundamental forms of skepticism.

Instead, purposiveness characterizes the emergent method throughout the *Logic* and comes fully into view (as what it was all along) through its result (the Idea). This method of the *Logic* entails two key identities in the logical form of reason: (1) between freedom and necessity, and (2) between *a priori* and *a posteriori* reasoning. The purposive logical method facilitates these identities and thereby the transition from critical to absolute idealism. At the same time, the method by which these identities are given displays how this transition to absolute idealism remains consistent with the essence of Kantian discursive reason. On Gentry's reading, Hegel takes himself to be reworking critical idealism according to an inner systematic necessity whereby it is no longer transcendentally dependent on propositional *a priori* principles, while simultaneously more adequately displaying the necessity of reason that Kant's critical turn sought to clarify.

In Chapter 4 – *Kant and Hegel on the Drive of Reason: From Concept to Idea through Inference*, **Dean Moyar** argues that Hegel's *Logic* appropriates Kant's Transcendental Aesthetic and Transcendental Dialectic in a way that allows him to conclude a constitutive use of ideas of reason for objectively valid cognition. Where ideas in the theoretical domain of reason result in transcendental illusion for Kant, Hegel is able to ground their constitutive validity for cognition. Moyar argues that Hegel achieves this through his account of inference, which allows for a critically justified and unique kind of unity between concept and intuition in the idea. Hegel's conception of inferential form is influenced by Kant's conception of inner purposiveness. In the first half of the chapter, Moyar traces Kant's account of objective validity and the transcendental illusion arising from reason's pursuit of the unconditioned. In particular, reason employs categorical, hypothetical, and disjunctive judgments in its inferential drive toward the unconditioned. The problem is that this process of reason confuses subjective necessity with objective necessity. For Kant, the ideas of theoretical reason can never be constitutive for cognition; they can only have regulative validity. In the second part of the chapter, Moyar turns to *The Science of Logic* to show how Hegel grounds not merely the possibility, but the necessity of reality and objectivity in a generative logic of the Concept. This generative logic of the Concept is Hegel's inferential relation of universality, particularity, and individuality. It is in individuality that objectivity is generated *by* the Concept. Objectivity is not derived from a sensible given but is necessitated by the inferential form of the logic of the Concept. Moyar argues that the inferential totalities resulting from this teleological method of the concept are the forms of objectivity (Mechanism, Chemism, and concluding in Teleology) that, having been established internally (by this generative logical method), justify the constitutive use of ideas of reason for cognition. In short, Hegel's absolute idea in the logic overcomes the divide Kant saw between the subjective validity of ideas in theoretical reason and the objective validity of ideas in practical reason. The absolute idea is constitutive (and regulative) not merely for the practical self, but also for the knowing self.

In Chapter 5 – *'With What Must Transcendental Philosophy Begin?' Kant and Hegel on Nothingness and Indeterminacy,* **Nicholas Stang** traces a rarely drawn connection between the foundations of transcendental philosophy in the first *Critique* and the methodological foundations of Hegel's *The Science of Logic*. From Kant's highest and most indeterminate concept of an "object in general" to his "Table of Nothings," Stang argues that the indeterminacy in the foundations of Kant's transcendental philosophy, give rise to internal challenges. These challenges reflect a similar indeterminate methodological foundation in what Stang takes to be Hegel's transcendental philosophy in the *Science*

of Logic, but more than mere similarity, they help evidence what Hegel is seeking to achieve in crucial differences with Kant's foundational concepts. By delineating this overlap in the foundation of transcendental philosophy, Stang seeks to show the significance of Hegel's foundational conception of an opposition between the indeterminate concept and its negation for both overcoming the internal challenges arising for Kant while also making conclusions possible for Hegel that are not possible with Kant's specific answer to the question: with what must transcendental philosophy begin?

Overview of Part II: Time, Intuitive Understanding, and Practical Reason

In Chapter 6 – *Kant and Hegel on Time*, **Dina Emundts** argues that while Hegel's conception of time inherits much from Kant's transcendental account, it differs in two fundamental respects. After glossing Kant's account of time as the pure form of all intuitions and as a principle of experience, Emundts argues that Hegel's conception differs through both his logic of negation and a divergent conception of ideality. Emundts traces Hegel's conception of logical negation through the Encyclopedic system to defend an "increasingly concrete concept of time." The culminating concrete conception of time is only actualized through an experiential whole. Entailed by this ideal conception of time is the existence of a self-conscious, embodied being. This is because the determinate negation by which this conception of time arises is only possible through the highest modes of self-conscious activity involving such things as remembrance, hope, and forgiveness. To show this, Emundts traverses the major stages of Hegel's *Logic* and *Encyclopedic* system. So, while Hegel carries forward several key conceptions at the heart of Kant's account, Hegel's concept of time bears out the central differences on the ideality of knowledge, and these differences arise from the logical method of his system.

In Chapter 7 – *Intuiting the Original Unity? – Modality and Intellectual Intuition in Hölderlin's* Urteil und Sein, **Johannes Haag** analyzes Hölderlin's incisive and equally concise 1795 article on being, judgment, possibility, and actuality. Haag defends an interpretation that sees Hölderlin's argument as a dynamic tryptic (Sein – Urteil – Anschauung) in which Hölderlin, not wishing to deny the gains of Kant's critical philosophy and the recognized limits of human reason, nevertheless sees the need for a fuller account of Anschauung within human reason. He develops this account, Haag aims to show, in a constructively critical exchange with Fichtean ideas. The enigmatic discussion of the modalities in Hölderlin's text is subjected to a close reading and interpreted as containing the key to this fuller, more encompassing account of intuition.

The conceptual connection between immediate consciousness and actuality turns out to be the central claim of this passage and conceptually paves the way for Hölderlin's own later conception of intellectual intuition by means of an aesthetic sense.

In Chapter 8 – *The Fate of Practical Reason: Kant and Schelling on Virtue, Happiness, and the Postulate of God's Existence*, **Karin Nisenbaum** offers a dynamic defense of Schelling's interpretation of Kant's primacy of practical reason and the role of the theoretical postulate of the existence of God for the actualization of the highest good. Nisenbaum critiques common interpretations of this postulate as given as a practical condition for the pursuit of the highest good. Instead, she argues that the postulate becomes the source of the demand to actualize the idea of God. So understood, this postulate recasts the meaning of the highest good in an argument that lays claim to a more adequate interpretation of Kant's text and thought. While showing Schelling's acumen as an interpreter of Kant on this point, Nisenbaum's aim is not chiefly to defend Schelling, but rather a defense of this particular interpretation of the nature of practical reason, the highest good, and the role of this postulate as the best interpretation of Kant. Proceeding carefully according to the principle of sufficient reason, Nisenbaum's defense of Schelling on Kant's postulate of the existence of God shows how the relationship between happiness and virtue must be recast in the highest good. Happiness no longer stands as the enjoyment conditioned by virtue, but rather as that which is grounded by the actualization of virtue. In turn, Nisenbaum writes, "the highest good would be a state in which we all realized our rational capacity to know the good." The postulate of the existence of God grounds the systematicity of happiness; allowing happiness to be justified (conditioned by and validated) in the actualization of virtue.

Overview of Part III: The Organization of Matter and Aesthetic Freedom

In Chapter 9 – *Kant, Schelling, and the Organization of Matter*, **Dalia Nassar** defends Schelling's account of the organization of matter, which encompasses both organic and inorganic matter. She shows that Schelling's conception of nature as organized is both chiefly indebted to Kant's *Metaphysical Foundations* while also addressing internal challenges recognized by Kant and stemming from his conception of matter as unavoidable contingency (bearing no necessity). Recognizing the need to account for a unified conception of embodied reason, organisms, and the contingencies of matter, Schelling's account departs from Kant's by proving the non-contingent organization of matter. Schelling shows why matter bears equal necessity with the *a priori* categories

of the understanding. To prove this unified necessity of organized matter with self-consciousness, Schelling offers a compelling deduction of the necessary "feeling" of limitation that (*a priori*) accompanies the impressions of intuitions. Concluding that organized matter (including the inorganic and the forces of nature) cannot be contingent, Nassar argues that for Schelling "matter is a unity that emerges through difference…it is an internally differentiated whole—*like* the unity of consciousness."

In Chapter 10 – *Aesthetics and the Experience of Freedom: A Kantian Legacy in Hegel's Philosophy of Art*, **Lydia Moland** traces two points of inheritance of Kant in Hegel's *Aesthetics*. The first is the centrality of freedom to aesthetics. For this first point, Moland identifies Kant's free play of the imagination as well as the experience of transcendent freedom in the dynamical sublime as points of both inheritance and departure for Hegel as he sees the fine arts as vital to the realization not merely of sociopolitical freedom, but also epistemic freedom. Moland argues that these are not only points of inheritance and departure, but help show how "aesthetic experience can make us aware of the mutual formation that characterizes all of Hegel's idealism." In other words, the significances of the method of art reveal a fundamental feature of the underlying method of Hegel's idealism as the whole. Numerous points of departure notwithstanding, Hegel's inheritance of these key Kantian insights remain central to the core of Hegel's thought.

In Chapter 11 – *Aesthetic Conditions of Freedom: Friedrich Schiller as a Complicated Kantian*, **Anne Pollok** explores Schiller's claim that aesthetic play is a state in which sensibility and moral freedom are unified. Pollok defends a distinction between a transcendental and an anthropological reading of Schiller's theory of aesthetic play in his *Aesthetic Education*. From a transcendental lens, aesthetic play is a kind of preparation for the moral life. However, this same play, from the anthropological lens is the "interplay of imagination and reason" through which a holistic expression of the human being is made actual. It is through the anthropological lens that we can see the practical significance of aesthetic play for living as a holistic person, fully alive. It is from this holistic aesthetic standpoint that we become genuinely capable of fulfilling our moral duty. In the process of defending this reading of Schiller, Pollok offers a compelling analysis of the etymological history and multifaceted conceptual significances bound up in the term *Einbildungskraft,* through which this aesthetic play is made possible. One major upshot of Pollok's argument is that Schiller must be read as both inheriting key transcendental features of Kant's thought, while also taking key Kantian insights from the third *Critique* as the basis of his own alternative, the anthropological conception of a holistic aesthetic standpoint through which the moral life is actualized.

Notes

1 Hegel, Georg Wilhelm Friedrich. *Gesammelte Werke*, vol. 21, eds. Hartmut Buchner and Otto Pöggler. Hamburg: Felix Meiner Verlag (1968–): 21.47ff.
2 Franks, Paul. *All or Nothing: Systematicity, Transcendental Arguments, and Skepticism in German Idealism*. Cambridge, MA: Harvard University Press (2005): 1.
3 Ibid., 1–2.
4 Johann Gottlieb Fichte "Concerning the Difference between the Spirit and the Letter within Philosophy," in *Fichte: Early Philosophical Writings*, trans. Daniel Breazeale. Ithaca, NY: Cornell University Press (1988): 213.
5 Hegel, Georg Wilhelm Friedrich. *Ästhetik*, Band 1, Aufbau-Verlag Berlin und Weimar (1976): 69.
6 Henrich, Dieter. *Between Kant and Hegel*: *Lectures on German Idealism*. Cambridge, MA: Harvard University Press (2008): 300.
7 Hegel, Georg Wilhelm Friedrich. *Wissenschaft der Logik, Gesammelte Werke*, vol. 12, eds. Hartmut Buchner and Otto Pöggler. Hamburg: Felix Meiner Verlag (1968–): 12.205.

Part I

The Emergence of a New Logical Method

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2 From Transcendental Logic to Speculative Logic with Appendix

G.W.F. Hegel: C. The Science, Translated by Martin Shuster

Eckart Förster

I

> I can *think* whatever I please, provided only that I do not contradict myself, that is, provided my concept is a possible thought. This suffices for the possibility of the concept, even though I may not be able to answer for there being, in the sum of all possibilities, an object corresponding to it. But something more is required before I can ascribe to such a concept objective validity, that is, real possibility; the former possibility is merely logical.
>
> (B xxvi; cf. A 244/B 302; A 596/B 624)[1]

Thus Kant wrote in the *Critique of Pure Reason*, thereby putting in a nutshell what he regarded as one of his most significant achievements in philosophy: the clear conceptual distinction between logical possibility and real possibility. For, as he came to realize, the very possibility of metaphysics ultimately stands or falls on this distinction.

Today this distinction may seem obvious. Yet if it can seem so to us, we owe it largely to Kant. It was certainly not obvious to his contemporaries. Moreover, Kant's own career shows how difficult it was for him to arrive at this insight. In 1755 (*Nova dilucidatio*), he thought that he could prove the existence of a necessary being from the concept of possibility alone. And he still thought so in 1763 (*One Possible Basis*), even though he knew by then that no contradiction was involved in thinking the non-existence of any object.

It was a complicated route that eventually led to the realization of the illusion underlying all such arguments – a route which included, among other things, the investigation of the so-called negative magnitudes with their real (not just conceptual) repugnancies, and especially the discovery that sensibility and understanding are two entirely different faculties with different forms and principles, not just different in degree, as Rationalists and Empiricists alike had taught. Yet this was still not enough. Even this latter discovery – so crucial to his mature views

about possibility (cf. 5:401 f.) – was only one more step in the right direction. This is borne out by the fact that the Inaugural Dissertation of 1770, in which the fundamental distinction between sensibility and understanding appears for the first time, contains (in Kant's later terminology) a transcendental aesthetic, but does not yet contain a transcendental logic. For Kant, at this time, still believed that the understanding could know things as they are in themselves from concepts alone. The decisive breakthrough can be witnessed in his letter to Marcus Hertz of February 1772. There he poses for the first time the all-important question: if the concepts of the understanding are *a priori* and hence "depend on our inner activity, whence comes the agreement that they are supposed to have with objects"? (10:131) In other words: *How does the logical possibility of a priori concepts vouchsafe the real possibility of their corresponding objects?* The answer to this question determines the fate of metaphysics which lays claim to a priori knowledge of non-empirical objects. Can such claims to knowledge ever be justified? As Kant eventually realized, to decide the very possibility of metaphysics required an entirely new kind of philosophy, which must precede metaphysics and cannot derive anything from it. In one of his lecture courses, he described the new project to his students in the following terms:

> In transcendental philosophy we consider *not objects, but reason itself* … One could therefore also call transcendental philosophy transcendental logic. It is concerned with the sources, the extent, and the bounds of pure reason, and *pays no regard to objects*. Hence it is wrong to call it ontology. For there we do indeed consider things according to their universal properties. Transcendental logic abstracts from all that; it is *a kind of self-knowledge*.
>
> (29:756, my italics)

This new philosophy can be called *logic*, because it 'pays no regard to objects' and considers solely the rules of non-empirical thought, the operations of pure reason. General logic, of course, also abstracts from all *relation* of knowledge to the object (cf. A55/B79). However, this new logic, since it must investigate whether veridical a priori reference to objects is possible at all, cannot do that. It thus has to have an intentional object, or "*Gegenstand überhaupt*" ["object in general"], as the placeholder for that to which reference may be intended. Or, in Kant's terms: the supreme concept of a *transcendental* logic must be "the concept of the *Gegenstand überhaupt*, taken problematically, without its having been decided whether it is something or nothing." (A 290/B 346)

The *Gegenstand überhaupt* is thus not an object at all, but only an "accusative of thought" (P. F. Strawson), a mere placeholder. Transcendental logic concerns itself solely with the *subject*, with the laws of understanding and of reason in so far as they relate a priori to objects

(A 57/B 81). As a "kind of self-knowledge," it does not extend beyond pure reason at all.

Let us look at Kant's transcendental logic a bit more closely.

Our guiding thread must of course be the distinction between logical and real possibility, on which for Kant everything depends. In the *Critique of Pure Reason*, after enumerating the pure a priori concepts we possess, he investigates whether these concepts can veridically refer to their alleged objects, that is, whether these concepts have objective validity. To cognize something a priori means to cognize it *from its mere possibility* (B xxvi). Were we to deal with empirical concepts, the real possibility of their objects would be vouchsafed by experience, i.e., by their actuality. With a priori concepts, however, this is not the case.

> Substance, for instance, … would mean simply a something which can be thought only as subject, never as a predicate of something else. I cannot put such a representation to use, for it tells me nothing as to the nature of that which is thus to be viewed as a primary subject.
>
> (A 147/B 186f.)

In other words, the concept 'substance' expresses what Kant calls a *logical* possibility. More is needed for a demonstration of *real* possibility. What is needed in addition is rules which formulate the "conditions under which objects *can be given* in harmony with these concepts" (A 36/B 175, my italics) – i.e., schemata. It is thus only through the mediation of schemata that the categories have "a relation to objects and so express significance" (A 146/B 185).

How does the schema of 'substance' – to stick with this example for the moment – show that objects can be given in conformity with it? Kant's schema for 'substance' is "permanence of the real in time, that is, the representation of the real as a substrate of empirical determination of time in general, and so as abiding while all else changes" (A 143/B 183). To be sure, if transcendental logic is to be an a priori "kind of self-knowledge," it cannot show that there *is* permanence; what it must show, rather, and indeed show a priori, is that the experience of something permanent is really possible – that permanence *can* be given as such.

But here we encounter a difficulty. For, the only thing that is permanent in the sense required ("abiding while all else changes") is space.[2] Space as such, however, cannot be perceived. Thus, its permanence must be represented for us by that which fills it, thereby rendering spatial locations perceptible.[3] What in general distinguishes something that fills a space from the space it fills? The answer seems clear: Whatever fills a space has the ability to withstand the motion of whatever strives to penetrate into the same space.

Since the essence of space-filling is impenetrability, impenetrability must take the place of permanence in the a priori demonstration of the

objective validity of the category of substance. (*Impenetrability must serve as it were as the schema of the schema 'permanence' of the category 'substance'*.) Consequently, Kant must show a priori that space-filling, and with it impenetrability, is a real possibility (not just a logical one.)

In the *Metaphysical Foundations of Natural Science*, Kant thus attempts to construct[4] the concept of impenetrability (matter) from the two forces of repulsion and attraction. I can sidestep the question whether this construction is successful or not.[5] In the present context, since we are concerned with transcendental logic and in particular with the "conditions under which objects can be given" in harmony with the category of substance, the crucial question must be whether impenetrability (repulsive force) can be given. Can it?

It can – but only if I have a body. Forces cannot be experienced by thinking about them, but only by interacting with them, in the to and fro of *action* and *reaction*. As Kant would write later, "The moving forces of matter are what the moving subject itself does with its body to [other] bodies. The reactions corresponding to these forces are contained in the simple acts by which we perceive the bodies themselves" (22:326 f.)[6]

This has an important consequence. For the demonstration that 'impenetrability' (and with it, 'substance') is not just a logically possible concept without objective validity, knowledge of an empirical object is needed: my own body. And this is not just the case for the category of substance. Since causality and reciprocity presuppose substances between which they act, this result is true for all the categories of relation. Transcendental logic thus cannot abstract from "all objects that may be given", as Kant had initially stated (A 845/B 873). It presupposes at least one empirical object.

So far I have looked only at dynamical categories. What about the mathematical categories, those of quantity and quality? Since they, among other things, make possible the very representations of space and time, they may be said to have their objective validity guaranteed thereby (cf., e.g., B 160fn). But this is not enough, for we are concerned not with (the representations of) space and time as such, but with what may be given in them. What are the schemata here? The pure schema of quantity, Kant says, "is *number*, a representation which comprises the successive addition of homogeneous units" (A 142/B 182). The corresponding principle states that all intuitions are extensive magnitudes (A 162/B 202), which he explains thus: "I entitle a magnitude extensive when the representation of the parts makes possible, and therefore necessarily precedes, the representation of the whole" (A 162/B 203).

In other words, if objects can be given in harmony with the a priori concept of 'quantity', they must be represented as extensive magnitudes in which the parts necessarily precede the whole. But this cannot be true, for example, of the empirical object we just encountered – my own body. This object cannot be represented as the sum of its parts. My own

body is (and must be represented as) an object in which the parts have no existence prior to, and independently of, the whole. Since in this case parts and whole are reciprocally dependent on each other, the object which is my own body seems to contradict Kant's schema of quantity and its associated principle (Axiom of Intuition).

Here it may seem that I have failed to pay attention to Kant's distinction between constitutive and reflective judgments. For, as Kant insists in the *Critique of the Power of Judgment*, organisms are objects of reflective judgment only. We cannot rule out that they are mere mechanisms (in which the parts make possible the whole but not *vice versa*). Only we cannot comprehend them as mere mechanisms. Hence, we view them *as if* they were natural purposes, "but without asserting that the basis for such a judgment lies in the object" (5:401).

> For since we do not actually observe ends in nature as intentional, but merely add this concept as a guideline for the power of judgment in reflection on the products of nature, they are not given to us through the object. It is even impossible for us to justify a priori the assumption of the objective reality of such a concept.
>
> (5:399)[7]

However, as Kant himself came to realize a few years later, it is not the case that I first perceive my body as an external object and subsequently wonder whether it is organic or mechanical. True, I constitute myself as a physical body insofar as I apprehend and synthesize a manifold of inner and outer sense, but in doing so I *at the same time* become conscious of the purposiveness [*Zweckbestimmung*] of my body "durch die Tat [*through the deed*]". Through my own deeds, I realize that I am at once "an organism of nature" and of my own *Willkür*. Crucially, any 'as if'-attitude necessarily fails with respect to the inner purposiveness of my own body: Its purposiveness could not possibly turn out to be false in the course of further experience, because my purposive bodily activities ("deeds") are themselves conditions of the possibility of experience. "The concept of an organic body is thus given in my own subject a priori, i.e., prior to experience, but for the sake of the possibility of experience."[8]

If what I have just said is correct, then the Antinomy of Teleological Judgment needs to be reinterpreted. In the *Critique of the Power of Judgment*, Kant had claimed that an antinomy of judgment inevitably arises with respect to organisms, because mechanism and purposiveness, efficient cause and final cause cannot *both* be principles of the possibility of one and the same object: what is only made possible by a final cause cannot be brought about by an efficient cause, and vice versa. He tried to solve this antinomy by showing that it is entirely due to the peculiarity of the human mind. The nature of our cognitive faculties leaves us no

choice but to regard organisms as natural purposes without, however, entitling us to assume that there is anything in the objects corresponding to this concept (cf. 5:404). This being so, we are nevertheless justified in using both principles in the estimation of living things. For, since organisms are appearances only, we need not assume that in their supersensible ground there is likewise an incompatibility of mechanism and purposiveness. The distinction between the sensible and supersensible worlds thus secures "at least the possibility that both (mechanism and purposiveness) may be objectively unifiable in one principle (since they concern appearances that presuppose a supersensible ground)" (5:413).

What are we to make of this? If there is indeed an antinomy here, it clearly is not a mathematical antinomy but a dynamical one, i.e., both thesis and antithesis of the antinomy may be true. But are they true? This, according to the third Critique, we could only know if natural purposes were "given in nature" (5:405) which Kant here still insists they are not. 'Purpose,' he emphasizes, is a concept borrowed from practical reason. As such it can only be a "stranger in natural science" (5:390): we 'read' this concept into certain phenomena in order to make sense of them even though nothing in nature may correspond to it. Yet, as we have just seen, this cannot be true of the organism that is my own body. We are thus forced to conclude that both thesis and antithesis of the antinomy are *in fact* true (and not just possibly true).

What the example of my own bodily organization shows is that even in nature, the matter must already be inseparably bound up with what we call purposiveness. In this case, purposiveness is immanent in the product and inseparable from its mechanism, so that both, mechanism and purposiveness, must have the same, unified ground. This, however, means that in the supersensible substrate of things, Kant's fundamental opposition between matter and intention, or, more generally, nature and spirit, the real and the ideal, cannot be upheld.

It is interesting to note that Schelling realized this while he was still a student. For him, in Kant's supersensible substrate, spirit and nature are just as inseparably one as they are in Spinoza's substance (*deus sive natura*) with its attributes of thought and extension. This realization eventually led Schelling to his philosophy of identity [*Identitätsphilosophie*] which he modeled on Spinoza's *Ethics*. The philosophy of identity, one might say, is the legitimate heir of Kant's transcendental logic.

II[9]

This brings me to the second part of my paper: Hegel's speculative logic.

Hegel began to lecture in Jena in the winter semester of 1801, next to Schelling, who had just published his *Identitätsphilosophie* for the first time in May of that year. The central claim of this *Identitätsphilosophie* is that everything that exists, insofar as it exists, is the infinite itself.

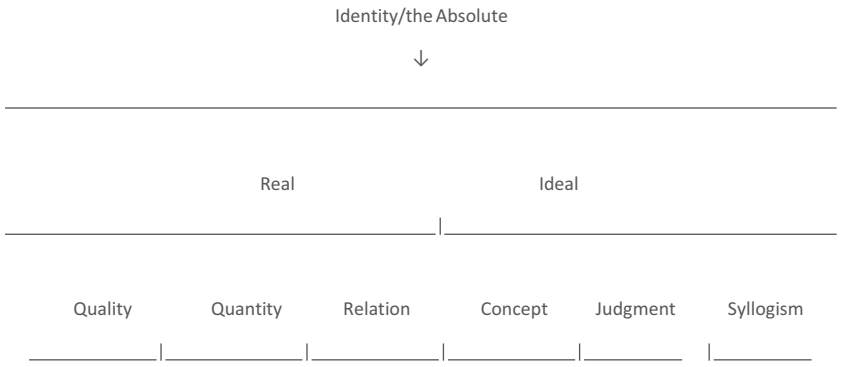
Outside of it is nothing, everything is immanent to it. Since this infinite is the absolute identity of the ideal and the real, of being and thought, the absolute identity only *is* in the form of the cognition of its self-identity. As Schelling wrote in the *Darstellung meines Systems der Philosophie* [*Presentation of My System of Philosophy*]: "Everything that is, considered absolutely and in itself, is in *essence* absolute identity, but in *its form of being,* it is a cognizing of absolute identity" (§18).[10] Cognition of the absolute identity, of course, presupposes the emergence of a difference between the subjective and the objective in consciousness, which must be a production by the Absolute itself.[11] But since philosophy is the cognition of "what truly is", philosophy must restore the opposed terms present in consciousness to their true unity in such a way that the original identity "gives birth to both and is born of both."[12] In other words, philosophy must not only derive the fundamental distinctions of consciousness from the Absolute but also restore the Absolute in consciousness from these distinctions.[13]

These last two quotes are from Hegel's *Differenzschrift*, which he published shortly after his arrival in Jena, two months after Schelling's *Darstellung meines Systems*. This text gives a good indication of the extent to which Hegel had made the basic ideas of Schelling's *Identitätsphilosophie* his own. Schelling's impact is even more visible, however, in Hegel's outlines for his first lecture courses in Jena. It is to these texts that we need to turn for an account of Hegel's first speculative logic. There he writes, "What comes first is that we recognize the simple idea of philosophy itself, and then proceed to deduce the divisions of philosophy. The extended science of the idea as such will be idealism or logic." (GW 5:263)[14]

Accordingly, Hegel begins the lecture course 'Logic and Metaphysics' with the "determination of the idea of philosophy according to Schelling" (GW 23,1:3). He then proceeds to the most general forms of finitude that emerge from the idea of the Absolute as it differentiates itself into the real and the ideal, into being and cognition. Here the first task will be "to set up [*aufstellen*] the forms of finitude, not gathered up empirically, however, but as they come forth from reason [i.e., the Absolute] although deprived of this rational origin by the understanding, thus appearing in their finitude only" (GW 5:272). This, Hegel notes, is "the subject matter of true logic. The understanding, or finite cognition in general, abstracts from the absolute identity of reason, and it is because of this abstraction that cognition becomes finite." (GW 5:272)

Now, if the Absolute differentiates itself into the real and the ideal, into being and thought, then the most general forms of these realms from the point of view of finitude must be those of transcendental logic on the one hand, and of general logic on the other. For, the universal determinations of pure being are given in Kant's transcendental logic with the categories of quantity, quality, and relation; and the universal

determinations of thought are those of general (Aristotelian) logic with its doctrine of concepts, judgments, and syllogisms. Schematically, we can present this in the following form:[15]



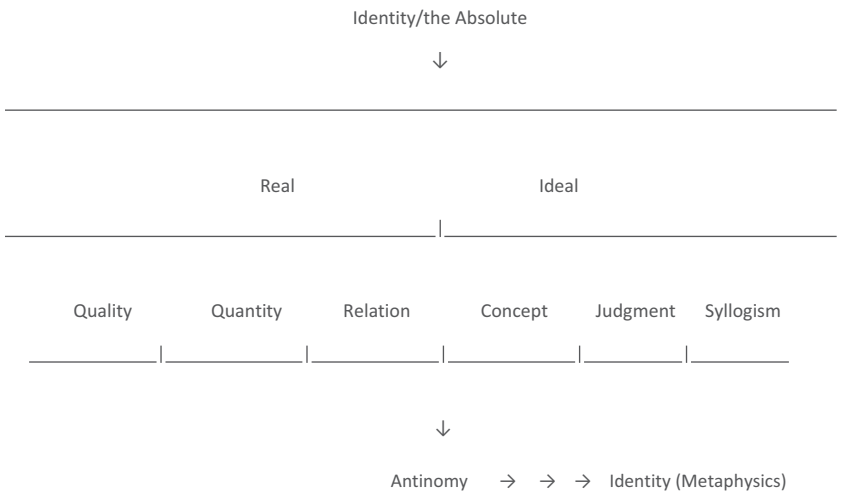
It is these most general forms of finite cognition that are taken up in Hegel's 'true logic.' In a subsequent step, the task must be to destroy the apparent finitude of each and show these forms as mere moments of the Absolute. This latter step is particularly important, for Hegel had criticized Fichte precisely for being unable to return to the original identity from which all differences were said to have emerged, and claimed that Fichte could only present such a return as a *Forderung* or demand.[16] In order to return to the original identity, therefore, the finite forms of the understanding have to be shown to be antinomial. If they are recognized as antinomies – and not merely as contradictions – they indicate an underlying identity of which they are but imperfect expressions. Such recognition is possible, Hegel maintains, because the understanding, in all its determinations, must always posit opposites, which it then tries to synthesize into higher unities (*genera*), and so on *ad infinitum*. The understanding, according to Hegel, thus strives to imitate the Absolute in its own identities, but inevitably gets caught up in antinomies.[17]

This is how Hegel lays out the plan for his lecture course on logic:

> After [the introduction of] this general concept of logic I will proceed in the following order…
>
> I. the general forms or laws of finitude, in an objective [i.e. Kantian] as well as in a subjective [i.e. Aristotelian] respect, but abstracted from the question whether these forms are subjective or objective: always presenting their finitude, and these forms themselves as the reflex of the Absolute." [In the margin he adds: "general Logic, categories."]
> II. the subjective forms of finitude, or finite thinking, the understanding … regarded in its graduation [*Stuffengange*] through concepts, judgments, and syllogisms…

III. Thirdly the sublation of this finite cognition through reason will be demonstrated. (GW 5:273)

A better picture of Hegel's first logic would thus look like this:



This is the plan of Hegel's first Jena logic of 1801, which derives its impetus entirely from Schelling's philosophy of identity with its original division into being and thought, and thus comprises, in his later terminology, a logic of being and a logic of the concept. Unfortunately, Hegel had to discontinue the course after only a few weeks due to a lack of students.[18] The preserved lecture transcript of these weeks by Ignaz Paul Vital Troxler closes with the words: "End of transcendental logic" (GW 23,1:12). It seems that Hegel did not get around to the general or subjective logic.

The situation is different when we turn to Hegel's second Jena logic. It makes up the first part of the so-called second Jena System draft of 1804/1805, which the editors titled *Logik, Metaphysik, Naturphilosophie* (GW 7). Here we have in Hegel's own hand an almost complete text of his logic. (The opening pages are missing. Presumably, they contained the descent from the original identity to the most general forms of finitude, or the division into being and thought, for the preserved text begins with the category of Quality. I will shortly offer an explanation of why the opening pages are missing.)

The real novelty of this logic consists in the method of the self-movement of the concept which is presented here for the first time. It amounts to the realization that each category necessarily passes over into another one, such that a destruction of their finitude by us (through showing their antinomial nature) is no longer needed: "Genuine infinity is the realized requirement that determinacy sublate [*aufheben*] itself…

This alone is the true nature of the finite: that it is infinite, that it sublates itself in its being." (GW 7:33)[19]

Thus we are shown, first, how reality passes over into negation, and negation into limitation (categories of Quality); limitation then passes over into unity, unity into plurality, and plurality into totality or infinity (categories of Quantity). Infinity, Hegel writes,

> as the reality of simple connection is the totality of it… Simple connection, now that it has become infinity, is thus itself *one* term; its opposite as well is the whole simple connection again, and its reflection or totality [is] the connection of its duplication and itself something duplicated within itself … Infinity thus articulated is *relationship* [*Verhältniß*].
>
> (GW 7: 36f., transl. 39)

While in the case of the previous (mathematical) categories there was an external relation between singularity (determinateness) and universality that led to the transition from one category to the next, in the case of the categories of Relation two terms already stand in a *necessary* relationship to each other, as in substance and accidence, cause and effect, and reciprocity of substances. Here, too, Hegel shows how each category passes over into another – substance/accidence into cause/effect into reciprocity of agent and patient – until at the end of reciprocity we encounter the sublation of the previously separated terms. This gives way to a new transition:

> [R]elationship has thereby become the contrary of itself. For in its concept the opposites were in being, [while] their oneness [was] itself something differentiated, connected negatively with them. Yet here those are merely posited as sublated; this latter is self-equivalent [*selbstgleich*], connected purely with itself, the connectedness of what are ideal, or the ideality in them. It has gone over into the relationship of thought, into *universal* and *particular*.
>
> (GW 7:75, transl. 78)[20]

Thus, the relations of *being* pass over into the relations of *thought*, i.e., determinate concepts, judgments, and syllogisms (the categories of Aristotelian logic), which in turn are shown to be subject to the same dialectic as the determinations of being.

The final chapter, "Proportion" or the relationship of the two relations, completes the logic by demonstrating the equivalence of the relations of being and the relations of thought. Both, qua posited in One, are what Hegel calls cognition or *Erkennen*. *Erkennen* realizes that what it cognizes is nothing other than itself: "In this way, cognition is the realized infinity, which is thrown apart in the doubled relation and returned

to itself" (GW 7:124, transl. 130).[21] With this, the logic ends, and metaphysics commences: "Logic ceases at the point where relationship ceases and where its members fall asunder as beings on their own account." (GW 7:126, transl. 131) Metaphysics – as the science of the Idea – can begin.

The second logic may thus be presented schematically as follows:

[Identity?]

[Real? | Ideal?]

Quality → Quantity → Relation → Concept → Judgment → Syllogism →

Proportion → → → Metaphysics

III

We have not reached the end of the story, however. Soon after completing his logic of 1804/1805, Hegel realized that it required significant modifications. For, he had come to realize that it is essential for the idea to develop, and that it is what it is only at the end of the process of its self-realization. "The essential nature of the idea is to develop, and to comprehend itself, to become what it is, only by way of development."[22] This insight can be witnessed for the first time in his lectures on the history of philosophy which he gave in the winter of 1805/1806. From Goethe he had learned that the idea which underlies the lifecycle of a living thing like a plant can be known only at the end of a completed cycle. Now Hegel went a step further: not only is it impossible to grasp the idea that speculative logic strives to comprehend (the Absolute) prior to the completion of the series of its realizations; in fact, *it is what it is* only at the end of that series, it is itself essentially a result.

Why?

> With natural things it certainly is true that the subject which commences and the thing which forms the end – the fruit, the seed – are two separate individuals… In Spirit it is otherwise. It is consciousness and therefore free, uniting in itself the beginning and the end… Fruit and seed do not become for the original germ, but only for us. In Spirit, however, both are not only the same in itself. Here we have a being-for-each other and hence a being-for-itself. That for which the other is is the same as the other.[23]

In other words, the cycles of a plant are repetitions, those of spirit are *developments*. If this is so, then also the idea of speculative logic can be what it is only at the end of its dialectical development.

Hegel's second logic, however, still very much in the wake of Schelling's philosophy of identity, *began* with the Idea. This we can know for certain, even though the first pages of the manuscript are missing. For at the beginning of the chapter on metaphysics, Hegel writes, looking back at the previous part: "[T]he logic began with unity itself as the self-identical… The advance from this unity was precisely its not having been cognized." (GW 7:129, transl. 134f.)[24] Now, with the realization that the idea is essentially the result, the logic can no longer commence with this unity. Consequently, there is also no longer the question of an original descent from the idea into the difference. (This is the reason, in my view, why the opening passages of the manuscript are missing. Hegel had every reason to discard them.)

This realization quickly led to another one. If the idea itself is a result and develops of its own accord, then metaphysics as the science of the idea must also be dialectical and hence coincide with logic as Hegel understands it. Or, to put it the other way round, logic itself is the science of the idea and hence metaphysics, not only the introduction to it. But, if this is so, then there must now be a different Introduction that leads us to *its* standpoint, the standpoint of science from which the logic can commence. Such an introduction he began to write immediately. Before I turn to it, let us present Hegel's final Jena logic schematically:

Quality → Quantity → Relation → Concept → Judgment → Syllogism →

This logic was thus at hand when Hegel signed a contract with the publisher Goebhardt for a book with the title *System of Science*. It was to have several parts: first, the just mentioned Introduction which was to lead the common or "natural" consciousness up to the standpoint of science; it had the title "First Part: Science of the Experience of Consciousness." This was to be followed by a second part, a "Logic"[25] (and almost certainly by two more parts containing the *Realphilosophie* – the sciences of nature and of spirit).[26]

The printing of the first part, the introductory "Science of the Experience of Consciousness", commenced in February 1806 while Hegel was still working on the concluding sections. Sometime around Easter of that year, however, Hegel suddenly changed his mind: The Introduction (which by that time was completed and had already been printed) would have to grow to twice its original length, no longer leaving any room in the volume for the other parts. And the book now had to have a completely different title: *The Phenomenology of Spirit*.

All this is well known. The reasons for Hegel's change of mind, by contrast, are not well understood. In *The 25 Years of Philosophy*, I argued that Hegel's change of plan was due to the realization (inspired by Goethe) that, although the "Science of the Experience of Consciousness" (the Introduction) leads natural consciousness from sense-certainty to the standpoint of science,[27] the latter standpoint remains abstract and incomplete unless it is also shown how a corresponding descent into

concreteness and particularity is possible. Put differently, it must also be shown how the fundamental distinctions of consciousness – which at the end of the "Science of the Experience of Consciousness" are sublated in the ethical substance – can be made intelligible from the developed concept of the substance itself. This requires grasping and expressing the True, as Hegel put it famously, not only as *Substance* but also equally as *Subject*.[28] For this reason, I maintained, Hegel had to add to the original "Science of the Experience of Consciousness" (as developed in the three chapters 'Consciousness', 'Self-Consciousness', and 'Reason') a corresponding part in which the path is traversed once more, but in the opposite direction and from the standpoint of Spirit (in the three chapters 'True Spirit', 'Spirit Alienated from Itself', and 'Spirit Certain of Itself') where all activities are now its own determinations.[29]

There was thus no room in the book for the Logic, not to mention the *Realphilosophie*. They would have to be published in a separate volume.[30]

Rolf-Peter Horstmann recently challenged this interpretation of the genesis of Hegel's *Phenomenology* in two articles.[31] This is how he put his main objection:

> It is noteworthy that Förster´s very detailed reconstruction of Hegel's development concentrates on a problem immanent to the *Introduction* [i.e., Part One of the planned book] in order to explain the transition from "The Science of the Experience of Consciousness" to the *Phenomenology of Spirit*. This is one of several possibilities which may have led Hegel to revise and expand the originally intended Introduction. To make Förster's interpretation even more convincing, it would be nice to be able to exclude the others. There is one other possibility in particular that suggests itself. This possibility has to do with what the Introduction was supposed to be an introduction *to*, namely … the Logic. The Logic is of interest because it cannot be ruled out that it (also) was the reason why Hegel revised the conception of the Introduction … What I am trying to get at should be clear by now: as beautiful and convincing as Förster's account of the genesis of the *Phenomenology of Spirit* … is in itself, as long as nothing is said about the Logic, it somehow remains incomplete.[32]

After my analysis above of the development of Hegel's Jena logic, we can rule out with confidence, it seems to me, that the logic itself was the reason why Hegel expanded his original conception of the introduction to it. For in "The Science of the Experience of Consciousness" the various shapes of consciousness unfold precisely according to the categories of the logic at hand – Quality, Quantity, and Totality or Infinity – and they do so first at the level of being-in-itself (in the chapter "Consciousness"), then at the level of being-for-itself ("Self-Consciousness"), and finally at the level of being-in-and-for-itself ("Reason").[33] There is no

tension or conflict between the logic and the Introduction to it. The logic itself thus cannot have necessitated the modification and expansion of the Introduction.

What, then, is the reason for Hegel's change of mind? To answer this question, let us take a look at one of the concluding sections of the extended Introduction (*Phenomenology of Spirit*), in which Hegel explains why substance must also be grasped and expressed as subject:

> Substance solely for itself would be intuition devoid of content, or the intuition of a content which, as determinate, would only be accidental, or devoid of any necessity. The substance would only count as the absolute insofar as the substance was to be thought of, or intuited as, *absolute unity*, and all content would according to its diversity have to fall outside of substance; it would fall into reflection, which would not belong to substance because substance would then not be subject, would not be itself what is taking a reflective turn into itself and reflecting about itself, or would not be conceived as spirit.
>
> (# 803)

In other words: If substance is a result, it depends on the content that is sublated in it – a content which, as sublated, only emerges in it but is not derived from it (the content 'falls into reflection'). In this case, something other than substance determines what substance itself should be underlying as a substratum or absolute unity. Substance itself is devoid of any necessity.

Thus, it becomes clear why the original plan of a "Science of the Experience of Consciousness" had to be expanded and the content of consciousness—what constitutes the being-in-itself for consciousness – had to be derived from the standpoint of substance, as it were. For the natural consciousness under observation in the "Science of the Experience of Consciousness" had *not itself posited the content* on which it had worked its way up to the standpoint of substance as absolute unity. If this element of contingency has to be eliminated from the notion of substance, then substance has to be viewed also as a subject that gives content to itself.

With the logic of the second Jena System draft, Hegel had a logic for the "Science of the Experience of Consciousness," but not for the extended version of the *Phenomenology*. Why not? The logic, as the science of the finite forms of being and thought, proceeded by means of transitions from one form to the next until they were sublated into absolute unity. As we heard earlier: "This alone is the true nature of the finite: that it is infinite, that it sublates itself in its being."

A self-positing or self-giving of the finite content, however, requires an entirely different logical form than that of a passing over of one content

into another. A form, that is, which might be characterized with Goethe: "Whatever appears in the world must divide if it is to appear at all [*Was in Erscheinung tritt, muss sich trennen, um nur zu erscheinen*]."[34]

Such a logic Hegel did not have in 1806. He had a logic of being and a logic of the concept, but he did not have a logic of essence:

> In Essence [he will later write], no passing-over takes place anymore; instead, there is only relation. In Being, the relational form is only [due to] our reflection; in Essence, by contrast, the relation belongs to it as its own determination. When something becomes other (in the sphere of Being) the something has thereby vanished. Not so in Essence; here we do not have a genuine other, but only diversity, relation between the One and *its* other. Thus, in Essence passing-over is at the same time not passing-over… This then is in general what distinguishes the form of Being from that of Essence. In Being, everything is immediate; in Essence, by contrast, everything is relational.[35]

The answer to Horstmann's objection should be clear by now: Hegel's second Jena logic is in principle adequate as long as the overall project is to lead natural consciousness to the standpoint of science. Only when the realization is added that this standpoint remains abstract and the reversed path of a derivation of the finite forms of consciousness from this standpoint is also required, does it become clear that the present logic does not suffice, and that a "logic of essence" has to be integrated into it. But this realization did not spring from the logic itself – it was stimulated by Goethe, as I tried to show in *The Twenty-Five Years of Philosophy*.[36] Goethe's stimulation could become immediately effective, however, because – as we have seen – Hegel had thematized from the very beginning of his time in Jena the problems of a descent from the Idea and of an ascent to it. The former problem – that of a descent from a presupposed Idea of the Absolute in Schelling's sense – became *passé* when Hegel realized that the Idea is essentially a result and that philosophy cannot commence with it. But if it is true that even if the Idea is essentially a result, for it to be *cognition* [*Erkenntnis*] of itself as being all reality, a demonstrable return into concreteness and particularity is required, then the "Science of the Experience of Consciousness" had to be extended to become a *Phenomenology of Spirit*, and to the logic of being and the logic of the concept, a logic of essence had to be added.

This, of course, requires significant alterations of the logic of being and the logic of the concept as well, not the least of which concern the transition from being to essence. And thus, it can come as no surprise to us that Hegel wrote to Niethammer shortly after the publication of the *Phenomenology* that his logic "is only now beginning to emerge," a logic "for which I barely laid the ground in Jena …"[37]

APPENDIX

G.W.F. Hegel: C. The Science

Translated by Martin Shuster[38]

1 The nature of the final reflection of spirit into itself constitutes knowledge; this nature has already shown itself. The spirit represented [*vorgestellen*] in absolute religion is turned into the self of consciousness, which, for its part, recognized itself also as an essence [*Wesen*]. [This self of consciousness] recognized itself as essence [*Wesen*] enclosed [*eingeschloßen*] in its being-for-itself in opposition to the essence [*Wesen*] excluded [*ausgeschloßen*] from itself, or the essence in-itself. But this I = I of the self is the simplicity and parity [*Gleichheit*] of its being-for-itself with itself, thereby its being-in-itself. In this reflection, the self turns into spirit. This first movement was the content of absolute religion itself; the second movement, because it falls within self-consciousness, we recall it as something that has already occurred—this [second] movement is thus to be regarded as one moment which belongs to the actuality of this spirit, and which constitutes one of the conditions whereby its last reflection into itself comes about.

2 From the indicated moments, which constitute the concept of knowledge, one of the moments appears to fall still in us, and not yet to have become a moment for the self-conscious spirit. This moment certainly would be necessary if it is to be spirit's complete, transparent return into itself, devoid of any alien taint. For spirit has become for itself an object of consciousness, an objective being represented in its whole content. Apart from this moment, wherein spirit is for it [*für ihn*], the moment in which it becomes its own being-for-itself in its being-for-another, that is, [its own] pure self-consciousness, which it has acquired in [the moment of] the self-consciousness [of the subject]. But this other, wherein it is for itself, only has the meaning of the essence [*Wesen*] enclosed [*eingeschloßen*] in it, and not at the same time this essential [*wesentliche*] [meaning] that it is actuality [*Wirkliches*], namely the negative of self-consciousness. This moment – that spirit, returns into self, in the object as such, in the being [*Seyn*] that is opposed to being-for-itself, and is for itself – this moment appears to be only for us, in that we know that the I = I, or that pure being-for-itself is self-sameness [*Sichselbstgleichheit*], or being [*Seyn*]. In this, the same as what was said above, namely that [in this moment], the simple reflection of spirit in itself reveals [*aufschließen*] itself [in relation] to consciousness in such a way that the negative of the self is also its being-for-itself. This moment must not, however, be merely our reflection, if the shape of spirit observed here is [to be] its complete knowledge of itself.

3 In truth, however, this moment had already, earlier, become for us. It falls on the side of self-consciousness, which we had mentioned in moral reflection, but only in one of its determinations, that is, where for self-consciousness its essence [*Wesen*] is immediate in its being-for-itself; the other determination would be this: where its being-for-itself has the form of being for it, or where it found itself as a thing. It is evident that this side belongs to observing consciousness. Its last point showed itself to be this: that self-consciousness recognized itself in the form of a thing. This mode of consciousness, regarded in its immediacy [*unmittelbar*] and as it is, without having seized [*gefaßen*] its concept, is the most spiritless [*geistlose*], or rather it is spiritlessness itself. In truth, it expresses the concept itself, i.e., that the self is a being [*Seyn*], or being-for-itself is being-in-itself. This, then, is the most spirit-rich [*geistreichste*] concept, because it is the absolute concept itself, or the self seized [*gefaßen*] as infinite.

4 The spiritlessness of this thought, however, disappeared long ago in the continuing development [*Fortbildungen*] of self-consciousness. The spiritlessness [of this thought] consists therein, not to be the thought of what it claims to be, or not to know what it claims; in other words, following earlier remarks, being [*Seyn*] is still taken for a thing in the sense that it had for the first sense-certainty, and likewise the I is taken for something entirely individual, something that cannot be expressed as it is meant. The intended meaning of the thing and the I, in and for itself, is long lost and gone; so much so that rather the sole thing left to be accomplished thereafter was the re-fashioning of sense-certainty, that is, the positing of the spirit as the self, or, as sense-certainty. After being [*Seyn*] has been restored for the pure insight, i.e., for the self-conscious concept, the spirit also continued its development [*fortbilden*] up to the actuality of the self, and after which, inversely, this self knows itself as simple essence [*Wesen*]. Ultimately [when this has been achieved], being [*Seyn*] as the being of sense-certainty is just as absolutely superseded [*aufhoben*] as it is [at the same time] posited. The moment, which belongs to observing reason, expresses the particular [*eigentliche*] thinghood of sense-certainty, in which self-consciousness finds itself; but, the other sides raise this being [*Seyn*] to the concept, that is, [in this relation, in which being has] the significance of being the absolute other of self-consciousness, it immediately [*unmittelbar*] has the significance of its being-for-itself.

5 This moment thus completes the simple reflection of spirit into itself; it completes it insofar as it was only to be shown that it already occurred, because otherwise, as shown, it is contained in its concept. We see at the same time, that this reflection is the last and absolute of spirit. For, in [this reflection], the certainty of itself and its truth, have become perfectly alike with respect to each other. Neither is the certainty enclosed with itself, so that it lacks the objectivity

of its essence [*Wesen*] as a true immediate actuality, because the being-for-itself is rather the immediate oneness or being [*Seyn*] as such, nor is the truth an object which would be something alien for self-consciousness, rather this shell of the essence [*Wesen*] is breached and self-consciousness has in it the immediate [*unmittelbar*] certainty of itself, or it is its being-for-itself.

6 This undivided unity of certainty of itself and its truth opposes itself and divides itself; because it is precisely this unity, which in its otherness returned to itself, or which immediately attracted the repelled as well as the selfsame, or which just as immediately repelled the attracted. Thus being for itself [*für-sich seyend*], as it separates itself from itself as the in-it-self, it has itself to itself as object and content – a content which represents just this movement, which was just expressed by us as being for self-consciousness, and indeed so that this self-consciousness, just as immediately [*unmittelbar*] superseded [*aufhoben*] this difference which obtains between itself [and its content], and [furthermore] the objectivity of its content is immediately [*unmittelbar*] its self-consciousness. This unity of the truth and the certainty of itself, or knowledge, is itself the element wherein its movement extends itself. Regarding it thus as the element, we can name it the absolute concept; [regarding it] as the knowledge that is for itself, it is self-consciousness, which is a self and also universal. As knowledge, if its content especially designates the moment of being [*Seyn*] as the negative of self-consciousness, it is called cognition; as the whole, however, it is absolute knowledge, or spirit knowing itself as spirit.

Notes

1 All references to Kant are to the Academy edition of Kant's works (Berlin: de Gruyter 1900 ff.), giving volume and page number; A/B refers to the first and second editions of his *Critique of Pure Reason*, respectively.

2 "For space alone is determined as permanent, while time, and therefore everything that is in inner sense, is in constant flux." (B 291)

3 "[S]o to demonstrate the objective reality of this concept [i.e. 'substance'], we require an intuition in space (of matter)." (Ibid.)

4 "[I]n order to cognize the possibility of determinate natural things, and thus to cognize them a priori, it is … required that the *intuition* corresponding to the concept be given a priori, that is, that the concept be constructed." Kant, *Metaphysical Foundations of Natural Science*. Transl. by Michael Friedman. Cambridge/New York: Cambridge University Press 2004, 6 (4:470). "We *construct* concepts when we exhibit them in intuition a priori without experience." (9:23).

5 It is not. Cf. Eckart Förster, *Kant's Final Synthesis*. Cambridge, MA: Harvard University Press 2000, 33–37.

6 *Kant's Opus Postumum*. Transl. by Eckart Förster and Michael Rosen. Cambridge/New York: Cambridge University Press 1993, 110.
7 Kant, *Critique of the Power of Judgment*. Transl. by Paul Guyer and Eric Matthews. Cambridge/New York: Cambridge University Press.
8 „Der Begriff eines organischen Körpers ist also *a priori*, d. i. vor der Erfahrung aber zum Behuf der Moglichkeit der Erfahrung an meinem eigenen Subjecte gegeben."I. Kant, "Loses Blatt Bodmer 3", Seite 2. In: *Kant-Studien* 95,1 (2004), 18.
9 An earlier version of Part II is contained in my "Das Paradox von Hegels Jenaer Logik", in: *Zeitschrift für philosophische Forschung* 72,2 (2018), 145–161.
10 *Schellings Werke*, hg. Manfred Schröter. München: Beck 1927, III: 18. Transl. by Michael Vater, in: *The Philosophical Rupture between Fichte and Schelling*. Albany: SUNY Press 2012.
11 "The dichotomy of the absolute identity into subjective and objective is a production by the Absolute." (Hegel, *The Difference between Fichte's and Schelling's System of Philosophy*. Transl. by H.S. Harris and Walter Cerf. Albany: SUNY Press 1977, 115.)
12 Ibid., 155.
13 In this paper I use the terms ‚the Infinite', 'the Absolute', and 'absolute Identity' interchangeably. The opposite of 'relative' is 'absolute'. Since true infinity has nothing outside it to which it could be relative, it is absolute. Since all differences are immanent to it, it is their absolute unity.
14 All GW-references in the text are to volume and page of G. W. F. Hegel, *Gesammelte Werke*. Hg. Im Auftrag der deutschen Forschungsgemeinschaft. Hamburg: Meiner 1968 ff. Translations are my own unless otherwise indicated.
15 I can ignore here the question why Hegel begins with quality whereas Kant begins with quantity.
16 "The basic character of Fichte's principle … is that the Subject-Object [i.e. the absolute I] steps out of its identity and is unable to reestablish itself in it because the different gets transposed into the causal relation." (*The Difference between Fichte's and Schelling's System of Philosophy*, op. cit., 155).
17 Thus Hegel tries to show: Part and Whole, Attraction and Repulsion, Quality (Identity) and Quantity (Non-Identity), for example, are the same and not the same. Cf. GW 23,1: 7ff.
18 Cf. Klaus Düsing, „Einleitung", in: *Schellings und Hegels erste absolute Metaphysik (1801–1802). Zusammenfassende Vorlesungsnachschriften von I.P.V. Troxler*, hg. Klaus Düsing, Köln: Dinter 1988, 13.
19 G.W.F. Hegel, *The Jena System, 1804–5: Logic and Metaphysics*. Transl. by John W. Burbidge and George di Giovanni. Kingston and Montreal: McGill-Queen's University Press 1986, 35.
20 "Die Wechselwirkung so an sich selbst zurückgekehrt ist das Aufgehobenseyn der Getrennten Substanzen; es ist schlechthin nur eine, aber absolut erfüllte Substanz, die Indifferentiirung aller Bestimmtheiten, die in ihr als aufgehobne gesetzt sind. Das Verhältniß hat seinen Begriff erfüllt, es ist nicht aus sich herausgetreten … Es ist aber damit das Gegentheil seiner selbst geworden; denn in seinem Begriffe waren die entgegengesetzten seyende; das einsseyn derselben selbst ein differentes, auf sie negativ bezogen; hier aber sind jene nur gesetzt als aufgehobene; diß ist sichselbst gleich rein auf sich selbstbezogen, das Bezogenseyn der ideellen, oder ihre Idealität an ihnen. Es ist in das Verhältniß des Denkens, in *Allgemeines* und *Besonderes* übergegangen."

21 "Das Erkennen ist auf diese Weise die realisierte Unendlichkeit, die sich in das verdoppelte Verhältniß auseinandergeworfen, und in sich zurückgekehrt ist.
22 Hegel, "Vorlesungen über die Geschichte der Philosophie", in: *Werke in zwanzig Bänden*. Frankfurt am Main: Suhrkamp 1971, vol. 18, 39".
23 Ibid., 41.
24 "[D]ie Logik begann mit der Einheit selbst, als dem sich selbstgleichen … Das Fortgehen von dieser Einheit war eben das nichterkanntgewesenseyn derselben".
25 Cf. Hegel's announcement for his lecture in the summer semester of 1806 (which for him began May 19th and for which the announcement had to be written three or four months earlier): "*Philosophiam speculativam s. logicam ex libro suo:* System der Wissenschaft, *proxime prodituro*." ["Speculative Philosophy or Logic, according to my forthcoming book, *System of Science*."] In: *Briefe von und an Hegel*. Hg. J. Hoffmeister und F. Nicolai, Band 4.1, Hamburg: Meiner[3] 1977, 82.
26 K.W.G. Kastner wrote to Schelling in March 1806 that "according to the Jena lecture list Hegel's system is going to appear at Easter, and as I have heard in four volumes at once." (*Hegel in Berichten seiner Zeitgenossen*. Hg. G. Nicolin, report 43.) See also Hegel's "Selbstanzeige der Phänomenologie", GW 9:447, in Pinkard's translation of the *Phenomenology*, p. 468f.
27 In the later suppressed chapter "C. The Science", cf. Eckart Förster, *The Twenty-Five Years of Philosophy*. Cambridge, MA: Harvard University Press 2012, 351–358. In the Appendix, Hegel's "C. The Science" is here published for the first time in English translation.
28 Hegel, *Phenomenology of Spirit*. Transl. by Terry Pinkard. New York: Cambridge University Press 2018, #17.
29 Two chapters had to be added to this that show how Spirit assures itself of its own activity: The chapter 'Religion' shows how Spirit relates itself to itself, or thematizes itself (in Hegel's words: how it comes to self-consciousness); in the chapter 'Absolute Knowing', finally, Spirit assures itself of its immediate actuality through becoming conscious of the fact that it is all and the only reality.
30 Cf. Hegel's „Selbstanzeige" (fn. 26 above): „A second volume will contain the system of *Logic* as speculative philosophy, and the two other parts of philosophy, namely the *Sciences* of *Nature* and of *Spirit*."
31 R.-P. Horstmann, "Die *Phänomenologie*, der intuitive Verstand und das neue Denken", in: *Übergänge – diskursiv oder intuitiv? Essays zu Eckart Försters* Die 25 Jahre der Philosophie. Hg. J. Haag und M. Wild. Frankfurt am Main: Klostermann 2013, 307–320. – And R.-P. Horstmann, "Der Anfang vor dem Anfang. Zum Verhältnis der *Logik* zur *Phänomenologie des Geistes*", in: *Hegel – 200 Jahre Wissenschaft der Logik*. Hg. Anton Friedrich Koch, Friedrike Schick, Klaus Vieweg, Claudia Wirsing. Hamburg: de Gruyter 2014, 43–58.
32 "Die *Phänomenologie*, der intuitive Verstand und das neue Denken", 311–312.
33 Cf. Eckart Förster, „Hegels Entdeckungsreisen", in: *Hegels Phänomenologie des Geistes*. Hg. Klaus Vieweg und Wolfgang Welsch. Frankfurt am Main: Suhrkamp 2008, 37–57, esp. 40–49.
34 Goethe, "Polarity", in: *Scientific Studies*, transl. by Douglas Miller. New York: Suhrkamp 1988, 156.

35 *Werke in zwanzig Bänden*, 8:229 f. Transl. by T.F. Geraets, W. A. Suchting, and H.S. Harris. In: G.W.F. Hegel, *The Encyclopaedia Logic*. Indianapolis/Cambridge: Hackett 1991, 173 f.
36 Cf. *The Twenty-Five Years of Philosophy*, 353–356.
37 In: *Briefe von und an Hegel*, op. cit., Band 1, 230.
38 This translation is based on G.W.F. Hegel, *Phänomenologie des Geistes, Gesammelte Werke, Band 9* (Hamburg: Felix Meiner Verlag, 1980), 438–443. Many thanks to Eckart Förster for introducing me to this text and for his encouragement and assistance with the translation (now so) many years ago; it is nice to see it in print finally. Editorial additions are in brackets as are some of the German originals.

3 Hegel's Logic of Purposiveness

Gerad Gentry

In this chapter, I contend that Hegel's purposive method in *The Science of Logic* facilitates two key identities for his absolute idealism: namely, the logical identity (1) between freedom and necessity on the one hand, and (2) between the *a priori* and *a posteriori* on the other, within the confines of a *discursive account of reason*. These two identities are central to the self-determining movement that emerges as the logical method of reason. I focus on these because they are both fundamental to Hegel's claim that the speculative method is a justified and necessary development of critical philosophy—what he calls subjective idealism—while also philosophically interesting moments in their own right.

In "History, Succession, and German Romanticism," Karl Ameriks writes that Hegel's idealism, as an absolute idealism, is a closed circle.[1] His criticism is that although Hegel asserts the role of freedom, no genuine appeal to freedom can be retained in his account of the necessity of reason in history. Hegel is also sometimes criticized for employing an account of reason that unjustifiably moves beyond the critical limits of discursive reason. For example, in "Exorcising the Philosophical Tradition," Michael Friedman suggests that the intuitive understanding in post-Kantian idealism collapses the most important distinction defining discursive reason, namely, the specific relationship between concept as rule-governing unities and intuitions as sensibly given, determinable manifolds.[2] By contrast, according to Friedman, the "idealist doctrine" is that "the world to which our thought relates is a creature of our own conceptualization."[3] While it is primarily Fichte's idealism that Friedman has in mind, he also includes Hegel in these comments.

My interest in these critical views is not in the critiques *per se*, nor in whether they hold up as fair readings of Hegel's texts.[4] Rather they draw attention to two conceptual qualities at the heart of Hegel's system: (a) the genuine union (contra Ameriks) of necessity and freedom (where freedom includes what Kant would call theoretical freedom, practical freedom, and historical "contingency"); and (b) the rejection of an absolute divide between the *pure* (*a priori*) and the *empirical* (*a posteriori*) uses of reason (where reason includes speculative reason, theoretical reason, cognition of the understanding, and empirical reflection). It is a

overcoming of a divide that characterizes Kant's idealism in general and evidenced in the Transcendental Dialectic in his critique of the illusion of the objective validity of speculative ideas of reason. I will argue that Hegel sees his idealism as overcoming this general transcendental divide through a methodological unity internal to discursive reason (contra Friedman). The resulting identity internal to discursive reason allows Hegel to justify his claim at the outset of the *Logic* that speculative thought is possible in which the divide between the objectivity of empirical cognition and the subjectivity of theoretical reason is overcome – not abolished, but subsumed into the logical method of reason. These unified features of (a) and (b), contribute to a reading of Hegel's absolute idealism not as a rejection of critical idealism but as an outworking of it.

As a way of addressing the two critiques mentioned above, two questions will guide the development of my argument. First, what is the epistemic ground by which Hegel takes himself to have established the identity of logical freedom and necessity in a single whole on which all higher forms of freedom and necessity are based? And second, what is the epistemic ground by which Hegel takes himself to be retaining the necessity borne by the Kantian synthetic *a priori* judgments, in a logical method that establishes an internal unity of *a priori* and *a posteriori* reason, such that the resulting form of reason cannot be termed "non-discursive?"

My answer to these two questions is that it is one and the same epistemic ground that justifies both identities. The ground of both identities is Hegel's logic of purposiveness as the final *methodological* form of the *logic* of the concept. This paper will focus on exploring the nature of that epistemic ground, that final purposive moment of the logical method of reason. In Part I, I will contextualize my argument with an introduction to the key features of Hegel's logical method in the *Science of Logic*. In Part II, I will (i) define key terms used by both Kant and Hegel; (ii) differentiate four (minimally) semantically distinguishable uses of the term "purposiveness" in the third *Critique*; and (iii) identify key features of the *a priori* principle of purposiveness. Part III will consider Hegel's adoption of this principle in his greater *Logic*. I suggest that Hegel uses this principle for the logical grounding for a transition of Idealism from critical to absolute. The specific quality of the absolute that I have in view is the abstract logical method establishing a methodological unity (non-reductive identity) between freedom and necessity on the one hand, and the *a priori* and *a posteriori* on the other. For the remainder of this paper, I will use the term *a posteriori* as shorthand to refer to Kant's conception of judgments dependent on an intuition furnished through sensibility (judgments of experience) as opposed to judgments dependent on *a priori* (pure) intuitions or pure conceptual representations (pure mathematics or metaphysics). I use *a priori* as shorthand to refer to judgments or intuitions of pure reason apart from sensibility

(as seen, for example in the transcendental dialectic). While Hegel's logic of freedom will ground freedom of all kinds (theoretical, aesthetic, ethical, etc.), I will avoid talk of Kant's conception of pure practical reason, since it is a domain in which pure reason is objectively valid and universally necessary apart from sensibility (i.e., through pure determinations of the will according to the moral law). My contention is that it is the specific purposive method of the logic that allows Hegel to retain *compatibility* with the fundamental Kantian notion of human reason as discursive, while going beyond the limits Kant saw to establish the validity of reason's speculative use for knowledge.[5]

Part 1

1.1 The Scientific Method of Hegel's Logic

To understand my argument about the significance of purposiveness as the method of the *Logic* whereby the idea and "metaphysics proper" are first able to emerge,[6] it is important to sketch a few preliminary points about the method of Hegel's *Logic* in general. To avoid confusion, I wish to state at the outset that, for reasons I make clear further on, my argument here does not chiefly concern Hegel's chapter on Teleology as might be assumed, but instead concerns the underlying method of the *Logic* as a whole.

I without getting side-tracked in the long-standing debate over whether we should read Hegel's *Logic* as an epistemic, metaphysical, or ontological account, I will briefly contextualize my reading in terms of this debate for clarity.[7] However, if my argument is right, then it lends further support to the idea that the dichotomy between knowing and being in Hegel's thought is unhelpful. If the *Logic* establishes the epistemic necessity whereby an absolute distinction between the necessity of reason and the world becomes invalid,[8] it thereby affirms a specific metaphysical and perhaps ontological conception of the way in which the world displays, reforms, and develops a systematic life of reason. On my maximally abstract reading of Hegel's *Logic*, the aim of the *Logic* is the establishment of metaphysica, but the method cannot be taken to be metaphysical prior to proving that result purely internally. So the *Logic* is on my reading, an abstract methodological ground for both epistemology and metaphysics. The result can only be achieved if the method begins with strict, self-grounding epistemic necessity, and admits of nothing that is not internally necessitated by its own method, for beginning with more would contradict the method and invalidate the result.

The result – the establishment of the "Idea" – is in my view properly understood as metaphysical, but that result is valid only if the epistemic method of assuming no starting point and no content is strictly adhered to. As Hegel writes:

> Logic [...] cannot presuppose any of these forms of reflection, these rules and laws of thinking, for they are part of its content and they first have to be established within it. [...] Logic, therefore, cannot say what is it is in advance, rather does this knowledge of itself only emerge as the final result and completion of its whole treatment.
>
> (*WL* 21.27)

At the heart of Hegel's thought is this commitment to a 'scientific' method: In order to be a genuine *science* of intelligibility and to answer the core charges of skepticism avoiding an infinite regress, vicious circle, or arbitrary presuposition, the logical method must ground itself; if it cannot, then so much the worse for the possibility of genuine knowledge. However, Hegel takes himself to have shown that it can, and is careful to maintain this presuppositionless commitment throughout.[9]

As a result, no stage in *The Science of Logic* can be treated in isolation as if terms and propositions were being introduced independently at those stages. On such a view, no term, law, method, or proposition whatsoever is valid if it does not stem from the preceding inner determinations of the necessity of the content of the Logic. The content or logical method emerges from itself. This content can have no proposition or presupposition as its point of departure:

> On the contrary, it can only be *the nature of the content* (*Inhalt*) which is responsible for movement (*bewegen*) in scientific knowledge (*wissenschaftlichen Erkennen*), for it is the content's *own reflection* that first posits and *generates* (*erzeugen*) *what that content* is.
>
> (21.7–8)

This is the requirement of a presuppositionless logic and the scientific method that establishes "metaphysics proper or pure speculative philosophy" (21.7).[10]

This search for a systematic and self-grounding ground characterizes both the post-Kantian Idealists' enthusiasm for Kant and their critique of him.[11] A central problem with Kant, on their view, is his reliance on *postulated a priori principles* for the deductions, which fail to adequately answer the fundamental challenges of skepticism while problematically allowing him to affirm the persistent opposition between subjectivity and objectivity of pure reason as necessarily fixed by the limits of discursive reason, which, in turn, serves as the basis of his critique of speculative reason as relying on transcendental illusions in its claims to objective validity.[12] To them, these transcendental postulates mark a moment in Kant's thought that betrays the critical standard that he pioneered, and in doing so allows him to affirm problematic (i.e., static and one-sided) forms of human reason as reason's absolute forms and limits. But to be truly critical or scientific, nothing can be assumed when establishing the

fundamental form(s) of thought.[13] This Kant-inheritence and critique driving the pursuit of a self-grounding ground is famously sketched by Paul Franks[14] and helpfully contextualizes what follows.[15]

1.2 The Presuppositionless Starting Point of the Logical Method

Hegel begins *The Science of Logic* with the preliminary question: "With what must the beginning of science be made?" His answer to this affirms both his preceding account in the introduction on a "General Concept of Logic" and the method displayed at the outset of Chapter 1 (*WL* 21.69) quoted above, namely:

> Logic cannot presuppose any of these forms of reflection, these rules and laws of thinking, for they are part of its content and they first have to be established within it. […] Logic, therefore, cannot say what it is in advance, rather does this knowledge of itself only emerge as the final result and completion of its whole treatment…its concept is generated in the course of this elaboration.
>
> (*WL* 21.27)

In light of Hegel's view that a scientific method must be presuppositionless in its essential development, the question immediately arising for us is this: What kind of starting point can be given which contains no "arbitrary and only temporary assumption" or postulates but nevertheless generates relevant content (21.56)?[16] Hegel arrives at the necessary content that generates itself from itself (the method of the logic) by stripping away everything that might be presupposed by thought as the point of departure:[17] "If pure being (*Sein*) is taken as the content of pure knowledge, then the latter must step back from its content, allowing [the abstract, empty content] free play and without determining it further" (21.59) Hegel then clarifies, lest his reader suspect that "being" is just such a postulated beginning, that by "pure being" he really means total abstraction from any determination of what "being" is:

> The beginning, as the beginning of *thought*, is meant to be entirely abstract, entirely general, all form with no content; we must have nothing, therefore, except the representation of a mere beginning as such. […] But it may be said, the determination *of being* assumed so far as the beginning can also be let go, so that the only requirement would be that a pure beginning should be made.
>
> (*WL* 21.60)

In this process, Hegel arrives at a simple "being":[18] "Being, and nothing else, without further determination and filling" (*Sein, sonst nichts, ohne*

alle weitere Bestimmung und Erfüllung; 21.56). *Sein* does not mean for Hegel even the most abstract form of ontological "being," "existence," or "actuality." If it did, it would be importing content and assuming determinations, and thus would undermine the sole methodological condition of its being an absolute starting point for a *science* of intelligibility. Rather it must remain an empty starting point and nothing more. It is that which fits the sole methodologically restrictive condition that

> if no presupposition is to be made, if the beginning is itself to be taken immediately, then the only determination of this beginning is that it is to be the beginning of logic, of thought as such. [...] The beginning must then be *absolute* or, what means the same here [sc. because it is an entirely empty beginning], must be an abstract beginning; and so there is *nothing* that it may *presuppose*, must not be mediated by anything or have a ground, ought to be rather itself the ground of the entire science.
>
> (21.56)

Nothing more can be said at the start, since "the beginning, as the beginning of *thought*" is nothing but "the representation of a mere beginning as such" (21.60).

Yet even an immediate, indeterminate *Sein* is still a posited empty place holder. If we now abstract from all possible determinations and content of *Sein*, reason necessarily recognizes that this assumed empty starting point of "being" is nothing, since anything else would be a determination of content: "We have, therefore, only to see what there is in this representation. As yet there is nothing, and something is supposed to become" (21.60). Thus, the starting point is equally nothing. However, "nothing" in its emptiest form is nothing but the recognition of an entirely empty "being." It arises conceptually through its opposition to *Sein*.

What gradually emerges from this entirely empty "being" and "nothing" is a fundamental difference in thought—a negation and a becoming of its opposite through negation—as well as a specific kind of unity, since the one empty "nothing" is intelligible only through its distinction from "is/being" (*Sein*). So, Hegel writes, "Nothing is therefore the same determination or rather absence of determination, and thus altogether the same as what pure *being* is" (21.69). This initial empty differentiation and unity is not established through judgment, since judgment entails features that have yet to be proved in their inner necessity. At this earliest stage, Hegel has in view the simplest conceptual necessity of the possibility of nothing presupposed at all, an empty starting point of abstract *Sein*. So, Hegel concludes, "the beginning contains both being and nothing (*Sein und Nichts*); it is the unity of being (*sein*) and nothing, or is non-being which is at the same time being, and being which

is at the same time non-being." (21.60). This unity of *Sein* and *Nichts* is possible only because is/being has been emptied of *everything* and so is nothing, while nothing conceptually necessitates *Sein* to be what it is: *Sein* emptied entirely of all determinations or content. What Hegel begins to show from this initial unity of the two is the self-emergence of a logical method of presuppositionless negation and becoming born from the necessary movement of thought; a necessary movement that does not depend on any presupposed object or form, determinations or content.

From here, Hegel takes himself to proceed according to a driving necessity of thought that must always, at every stage of complexity, be determined purely internally—that is, only by that which is internally necessitated—in order to avoid importing some external presupposition. In other words, the entire method of the logic must emerge from its own inner necessity.

1.3 The Emergence of the Adequate Method of the Logic as a Self-determining in-and-for-Itself: Pure Logical Purposiveness

The following paragraph must suffice as a contextualizing overview of how I read the moments of the *Logic*. Throughout the *Logic*, Hegel continues to trace the self-emergent method from the presuppositionless starting point, guided only by that which is internally necessitated. The Objective Logic reveals ints inner features of quantity, quality, and measure necessitated by its self-emergent method. Correlating with these, Hegel painstakingly evidences the emergence of the higher correlating logical forms of essence, appearance, and actuality, all of which in turn show themselves to be the truth of the method itself, though their thoroughgoing unity is not fully revealed until the method itself emerges in full (in the absolute idea). This validation of the method and its moments is not static, as if each stage of the *Logic* offered isolated proofs of categories of self-consciousness. Instead, the validation of the necessary features of the method is given through increasingly adequate forms of the subsequent self-emergence. The upshot is that Hegel takes this method to establish the necessary relations of immediacy and mediacy, internality and externality, essence and appearance (not to be confused with sensible appearance, which is only permissible after the conclusion of the *Logic*). These are formal features of the necessity of thought's logical method of self-determination. The method continues from these to the establishment of the concept as an identification of these categorial forms[19] driving inner coherence through judgment and finally syllogism. He then shows that even judgment and syllogism are not the end of the inner necessity of the logic, but that higher forms of inner necessity (in identity) are already anticipated by earlier categorial forms such as actuality. This internally necessitated–and more adequate–form of unity requires that judgment find unity in the objective relational

forms of mechanism, chemism, and teleology. As tempting as it is to import ideas of metaphysics from *Realphilosophie* into these chapters, this would undermine the *scientific* method whereby Hegel is moving toward the emergence of the absolute idea as the 'truth' of the whole method. So, mechanism, chemism, and teleology should not be read, I suggest as discussions of metaphysical ideas, but rather as pure logical relations of the inner necessity of the method of intelligibility itself. Even less so should they be identified with ideas of experience.

There is a common move made at this point that I wish to resist. It is tempting to treat a specific chapter (e.g., the chapter on Teleology) as the chief resource for understanding teleology itself. I think this is intuitive and analytically appealing, but it is a mistake, I suggest, when reading the *Logic*. Following the emergent logical method, the chapter on Teleology offers a constitutive affirmation of that which was essential and emergent throughout. It does not offer anything like a standalone analysis of a metaphysical idea of teleology. Here my interpretation is at odds with an array of excellent accounts including James Kreines, Robert Pippin, and Karen Ng, as I have discussed elsewhere. Instead, on my reading, Hegel's point in this chapter is that the method that has shown itself to be the inner necessity of the logic of thought is itself a "self-determining movement" "in and for itself," the truth of which has slowly been emerging (*WL* 11.381, 21.49, 11.393, *PR* §278). The emerging "adequate concept" of the *Logic* is that it is an identity of a purposive logical method as a whole (12.173, 12.30, 12.44).

This logical purposiveness is an identification of the way in which the idea is a dynamic identity that serves as the normative form for any adequate truth claim. I will say more on this in a moment, but for now it is key to recognize that my interpretation is precisely counter to those who take the chapter on Teleology to introduce some fundamentally new shift or concept of teleology. In this regard, Karen Ng's 2020 account is the interpretation of the *Logic* that stands closest to what I am here suggesting. As I see it, our accounts differ chiefly in that her account admits regular use of metaphysical ideas of *Realphilosophie* and presuppositions to the method, where mine does not. Regardless, she defends an account of the underlying method as a method of logical purposiveness. If this is right, the chapter on Teleology is the final emergence of the adequate concept of the whole of the logical method: the *Idea* (specifically the absolute idea), which will ground all forms of intelligibility and knowledge. The Idea becomes the immanent ground for all truth claims because it is the final–most adequate–logical form of the self-determining method that began from a presuppositionless starting point.

It is through the logic of the Idea that any idea of *Realphilosophie* can lay claim to "metaphysics proper" without reverting to the pre-critical metaphysics which necessarily rested on dogmas or contingent presuppositions and postulates.[20] For Hegel, Kant's Critical Philosophy,

"constitutes the foundation and the starting point of the new German philosophy, and this is a merit of which it can boast undiminished by whatever fault may be found in it" (WL 21.47ff.). However, while Kant introduced the proper new standard for metaphysics, he was unable to establish it (according to Hegel) because he "spared himself the effort of demonstrating this truly synthetic progression, that of the self-producing concept" (*WL* 12.205). It is this "truly synthetic progression of the self-producing concept" that is the content that purposively emerges through the logic.

Part 2

To show that Kant's synthetic *a priori* principle of purposiveness prefigures the twofold logical identity in reason that Hegel takes his final transition of the logical method to establish, I begin by stipulating my use of several key terms. In section (2.1) I define *discursive reason* and *absolute idea*; in (2.2) I define my use of the terms *freedom* and *necessity*; in (2.3) I define *a priori* and *a posteriori*; and in (2.4) I differentiate types of purposiveness. After stipulating my use of these terms, I then sketch in (2.5) the structure of the principle of purposiveness. It is important to qualify these stipulated definitions in the following way. My aim in this section is not to force closer agreement between Hegel and Kant. My aim is to show why Hegel's praise of Kant's principle of purposiveness in the final transition of the *Logic* into the Idea is important for understanding how this transition addresses the two divisions and grounds metaphysics proper through the purposive method of the Idea, sc. the "adequate concept" (*WL* 12.173).

It is no secret that the method of Hegel's *Logic* necessitates a developmental use of terms and that this poses challenges for comparative philosophy. As a result, there can be no direct and stable equivalencies of terms between Kant and Hegel since the possibility of an adequate static term is denied by the purposive (life-like) logical *method* itself. These definitions are therefore meant only as shorthand identifications of essential features of both, and necessarily remain somewhat general.

2.1 Absolute Idea and Discursive Reason

By "discursive reason," I mean what Kant calls "reason in general." This is not the more restrictive use of the word "reason" that Kant employs in the first *Critique*, but rather the expansive view articulated in the second introduction to the third *Critique*, where "reason in general" encompasses all three critical uses of pure reason (namely, theoretical, practical, and aesthetic). So, by discursive reason (in general) I mean not only a discursive understanding, which yields cognition through concepts by subsuming possible sensible intuitions under concepts, but also

that which is capable of employing the laws of reason (in general) to determine sensibility, and the ability to abstract from both intuitions and concepts in pursuit of higher conceptual forms or principles and systematic relations through reflection (both transcendental and empirical reflection).There is more to Kant's specific view of discursive reason, but I take this to be the fundamental view, and it is with this that I am concerned when I say that Hegel's absolute idealism does not deny the discursivity of human reason as sensibly dependent and limited, but rather takes itself to subsume it in a more dynamic conception through the purposive logical method of the Idea.[21] An absolute (as opposed to merely reflective and heuristic) distinction between conceptual form and sensibility is denied by the logical method of the Idea.

To avoid confusion, it is worth noting that I agree with the conceptual claims at the heart of Eckart Förster's characterization of Goethe and Hegel's intuitive understanding in *The Twenty Five Years of Philosophy*.[22] According to which, reason in general is capable of apprehending concepts as emergent unities through the transition between manifold particulars or the transition between concepts. Förster offers a compelling example of this conceptual in terms of the Fibonacci formula (257). On this example, the sequence 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, etc. is unifiable under a conceptual whole (i.e. the formula: $f_n=f_{n-1}+f_{n-2}$) by which the transitions between each number is recognizable.[23] That unifying concept, however, can only emerge from the experience of the transition between the moments (whether numerically or in its geometric equivalence: the golden rectangle and golden spiral as well as the artistically significant golden ratio). In Förster's example, the proper concept of the whole is an emergent unity. Unlike Förster, however, I think Hegel can and does retain this form of intuitive understanding or reason without claiming that it is of a different kind from discursive reason. On my view, Hegel accepts Kant's discursive division of concept and intuition as a distinction internal to subjective logic, which is a necessary (though inadequate) stage in the "proof" of the logic of the absolute (21.33, 185), through the identity of subjectivity and objectivity and "congruence of concept and reality" in the Idea (12.174).[24]

By "identity," I take Hegel to mean a whole whose moments internally necessitate their unity and in virtue of this internal necessity, they count as a whole. Identity is not that which has no difference or divergence within it. Rather, identity is possible only if the whole is internally necessitated by the preceding moments, and for that to be the case requires their initial distinction.[25] So, there can be no identity if the initial distinction is not given. Hegel's *Logic* is about the proper understanding of those discursive features that first appear absolutely distinct through reflective abstraction from the method and form of reason itself (as they did for Kant), but which can be shown to have a non-reductive identity. Such a resulting identity is only a logical "identity" of the discursive

moments if we are still speaking of discursive reason. This overview of these terms will have to suffice at present.

Similarly, my use of the terms "critical idealism" and "absolute idealism" track this fundamental difference: the former retains the concept/intuition divide in the form of judgments as the content of ideas, while the latter sublates this distinction into a dynamic identity. On my reading, absolute idealism is the emergent result of–and necessitated by – critical idealism. It emerges when the latter is reworked according to the highest demand of critical reason: systematic unity. It is precisely through the logical method that such fundamental identities are proven; i.e., the identities between concept and intuition, between freedom and necessity, and between the *a priori* and the *a posteriori*. None of these identities are reductive but are rather the unities internally necessitated by the fundamental logical method through which they first arise (as non-postulated). I suggest that for Hegel absolute idealism stands in relation to critical idealism in the history of philosophy in precisely the way that the blossom is the "truth" of the bud:

> The bud disappears when the blossom breaks through, and one might say that the former is refuted by the latter. Likewise, through the fruit, the blossom itself may be declared to be a false existence (*falsches Dasein*) of the plant, since the fruit emerges as the blossom's truth as it comes to replace the blossom itself. These forms are not only distinguished from each other, but, as incompatible with each other, they also supplant (*verdrängen*) each other. *However, at the same time their fluid nature* (flüßige Natur) *makes them into moments of an organic unity in which they are not only not in conflict with each other, but rather, one is equally as necessary as the other, and it is this equal necessity which alone constitutes the life of the whole.*
>
> (PG 10)

I take it that Hegel sees his own absolute idealism as the teleological end of critical idealism. Both are moments of a single growth of reason, where the former is a higher stage of self-actualization of the inner necessity and unity that was emerging in critical idealism.

Someone may rightly object that Hegel's *Logic* does not offer anything equivalent to Kant's schematism and is clearly not concerned with sensibility at all. So how can it be claimed that it establishes unities involving sensible intuitions or even pure formal intuitions?[26] Such a worry is right and I've objected to interpolative readings of Hegel's *Logic* on several occasions.[27] I reference it here and elsewhere as the common problem with interpolating Ideas of Nature or Spirit into the *Logic*. However, although Hegel first speaks of the pure forms of space and time in the

Encyclopedia of Nature and does not deal as extensively with the *a priori/a posteriori* divide in the *Logic* as he does in *the Encyclopedia of Spirit*, the work of overcoming the limits that Kant saw in discursive reason is already accomplished in the *Logic*'s resulting Idea. I will return to this in detail in Part III; suffice it for now to say that through the logic of the Idea sensibility is able to appear as the internally-necessitated-externality of the Idea, the basis for any knowledge. Thus, for Hegel, by the time he turns to *Realphilosophie* he takes himself to have refuted the absolute distinction between concepts and intuitions, and instead shown the necessary inner unity of sensibility as the self-actualized life of the Idea. This is an achievement in the *Logic* does not give it priority over the rest of the system. To the contrary, it is merely the logic of the *Idea* itself that is established here, and with it the justificatory ground necessitating the method of *Realphilosophie*.

2.2 Freedom and Necessity

In this section, I use "necessity" to refer in part to the transcendental necessity generated through *a priori* judgments (synthetic and analytic), where the judgment is not held in isolation but grounded in a systematic relation to a justified principle or set of principles. Mathematics is one such system that is built through synthetic *a priori* judgments and validly lays claim to necessity independent of any empirical correspondence. Within transcendental philosophy, however, it is not sufficient for a judgment to be *a priori*: it must also be a part of a network of such judgments (a system) that itself is grounded on a synthetic *a priori* principle (whether that principle is immanent or transcendent). This is the case because the system marks the difference between critical metaphysics (or a critical paradigm) and traditional metaphysics or theoretical frameworks that mix empirical and *a priori* judgments and thereby lose any genuine claim to necessity. Such traditional systems mix pure and empirical principles and inevitably proceed through dependence on arbitrary or dogmatic postulates – or at least, this is a claim inherent in the critical turn.[28]

Systems that are built internally through synthetic *a priori* judgments alone are necessarily valid, regardless of whether they are helpful (i.e., they may not apply to sensibility and so may have no benefit for cognition). Likewise, the first principle(s) of these systems must themselves be proven to bear equal necessity and validity, and arguably must contain no assumptions. To be of real worth, the systematic necessity must correspond with sensibility, since "thoughts without content are empty, intuitions without concepts are blind" (A51/B76).

By necessity then, I mean that conceptual form, judgment, or syllogistic relation which is (i) *a priori*, and (ii) a part of a purely *a priori* system,

and (iii) does not depend on an ultimately contingent ground or mere proposition. Of course, Kant is not chiefly concerned with this third feature of necessity. For Hegel, the third feature will emerge only through a method of internal and self-determining necessity (the purposive method of the logic), which I will discuss at length in Part III.

By *freedom*, in this section, I mean a causal quality of reason that is not purely mechanistic or phenomenally requisite but also retains something of its causality as originating from itself and internal to itself.[29] Any feature of reason that can be said to possess such a causal power is what I mean by freedom.[30] This use of the term "freedom" refers to the self-causing or generative movement of reason whereby synthesis, goals, ideals, and ideas can be generated, which in turn ground further theoretical reflection, deliberative apprehension, cognition, practical determination, action, aesthetic appreciation, formation, and creation. Within Kant's philosophy, I see three fundamental forms of reason's transcendental freedom corresponding to the three critical uses: (i) spontaneity, corresponding to theoretical cognition or the cognizing subject; (ii) autonomy, corresponding to practical cognition or the self-legislation of the will; and (iii) heautonomy, corresponding to aesthetic ideas or the creative subject. Within Hegel's system, I see one conception of freedom encompassing a wide range of manifest types, namely, freedom as the self-determining inner necessity of a thing in and for itself (*das an und fur sich*). As a result of the *Logic*, freedom becomes a normative standard for the significance of everything from physical laws to organisms, thoughts, actions, art, social norms, and institutions.[31]

For Hegel, freedom differs from contingency in that it is the genuine inner necessity of the thing in question, and it is that inner necessity shaped purposively (as we will see) for its own sake.[32] While freedom and necessity were importantly distinct in critical idealism, they are not justifiably held apart, in Hegel's view, once their identity is proved.[33] In Part III, I will turn to Hegel's logic of freedom, where freedom and necessity find their non-reductive identity in the purposive logical method of the Idea.

2.3 A Priori and a Posteriori

By *a priori,* in this section, I mean that judgment (or resultant unity of a judgment: an idea) whose validity is determinable without appeal to sensibility, through a systematically justified network of judgments which themselves form an internally complete whole.[34] By *a posteriori,* I mean that judgment whose validity is determinable through appeal to sensibility.[35] Based on these stipulated definitions, it should be clear that, far from forming an identity, the *a priori* and the *a posteriori* seem mutually exclusive.

2.4 Purposiveness

The term "purposiveness" (*Zweckmäßigkeit*) figures prominently in both Kant's third *Critique*. In the third *Critique,* the term "purposiveness" appears in at least four semantically distinguishable roles.[36]

1 First, Kant's purposiveness identifies a relation of parts to the whole among objects of nature (teleological) and objects judged to be beautiful or sublime (aesthetic).[37] For short, I will call this part-to-whole relation of an object the *form of purposiveness*. This use applies to both subjective (aesthetic) and objective (teleological) objects.
2 The second use concerns a relation of the faculties of the imagination to the understanding in judgment. This relation is one in which the faculties of the mind engage in a purposive and harmonious "free play." We can call this relation between the faculties *formal purposiveness*. Take, for example, Kant's pure aesthetic judgment ("X is beautiful"). This judgment brings the first kind of purposiveness into view as the form of the object (X) judged to be beautiful. Here the form of purposiveness is not a determining concept, but rather an "indeterminate concept" (*KU* 5:339–46). The judgment itself is synthetic and *a priori*, and bears subjective universal validity, where this validity refers to the form of judgment. Put simply, the mind's process of reflecting on the form of purposiveness of object X is itself describable as a purposive play of the faculties. Reflection on certain objects that can be described as having the "form of purposiveness" set the higher faculties into motion. This motion is identifiable as a cognitive play (by contrast, say, with the determinations of the understanding). This cognitive play is a harmonious reciprocity of the imagination and the understanding.

   In its role in this free play, Kant identifies the imagination both as the "faculty of intuition" (*KU* 5:292) and as "authoress of voluntary forms of possible intuitions" (5:240), as opposed to its theoretical relation to the understanding, in which it merely reproduces (i.e., synthesizes) the sensibly given manifold.[38] Whatever is meant by "authoress of voluntary forms," it is a designation that reflects Kant's emphasis on the "imagination in its freedom" that somehow characterizes aesthetic judgment.

   Likewise, the understanding—here in this free play—is not operative as it is in theoretical cognition. The difference is not fundamentally internal to the understanding as a faculty of concepts, or as schematizing concepts. Rather, it pertains to the relation between the understanding and the imagination: the relation is a structured "purposiveness." Instead of a schematized understanding (which is operative in theoretical cognition), the free play of the understanding

and the imagination (which is operative in aesthetic judgments) results in a non-cognitive harmony, where the understanding "schematizes without a concept" (5:287). We do not need to spend time on these ideas: what is important at present is simply that in each of its uses, "purposiveness" picks out a particular relationship between freedom and lawfulness in reason in general which was not identified in the first and second *Critiques*. This new relationship between the productive synthesis of the imagination and concepts is a deeply formative or creative "free lawfulness" of discursive reason.

3 For this new relation to be synthetic-*a priori* valid—as the schematized understanding was—requires its own synthetic *a priori* principle and deduction. For a judgment to carry with it the status of synthetic *a priori* validity (even if this is merely subjective validity) requires both (i) a deduction and (ii) an *a priori* principle, where the latter serves as the critical ground of the deduction. Here, serving as the transcendental ground of the deduction, we find the third appearance of the term "purposiveness," to mean *the synthetic a priori principle of purposiveness*. In this sense, purposiveness is one of the three principles that make the three *Critiques* possible, that is: the synthetic unity of apperception (first *Critique*), the autonomy of the will, or moral law (second *Critique*), and purposiveness (third *Critique*).

4 Finally, Kant introduces at least a semantic distinction between the synthetic *a priori* principle of purposiveness and *the principle of purposiveness given as a law.*[39] It is not necessary for this paper that we agree on the significance of this fourth use; I need only make clear that there is at least a semantic (textually occurring) difference between (3) and (4). Insofar as there is a real difference between (3) and (4), I merely have (3) in view. My interest in (3) is merely the synthetic *a priori* principle whereby the deduction is possible. Just as talk of the synthetic unity of apperception does not warrant importing features of the schematized understanding into the *a priori* principle itself, so too any critique of my argument in what follows by appeal to (1) the form of purposiveness of an object, (2) the purposive relation of the faculties of the imagination and the understanding, or (4) the real, schematized existence of a purposively reflective subject, is invalid. Such further uses of the term concern the possible *applications* and cannot be taken as entailed by my argument. My argument focuses on that highest transcendental principle whereby a critique of pure reason in the given domain is possible. This will be important because, like Kant in his third sense of purposiveness, Hegel does not have in view (in the *Logic*) a thinking subject or faculties of the mind, but instead a principle of thought that is logically necessitated – namely, a logical purposiveness of the concept by which it can be called the Idea.

2.5 *The Structure of the Synthetic* a Priori *Principle of Purposiveness*

Setting aside senses (1), (2), and (4), how can we meaningfully describe the synthetic *a priori* principle of purposiveness? I understand Kant's three synthetic *a priori* principles to be principles that identify those fundamental formal features of a judgment whereby judgment derives its lawfulness and thereby "lays claim to necessity."[40] This description matters because it entails that the principle itself should reflect the formal structure of the lawful judgment that it transcendentally grounds while not being reducible to that judgment. There is an ideal distinction between the form of the judgment and that principle by which it lays claim to universal necessity. This is the operative distinction between (3) and the other uses.

At the same time, this purely ideal existence of the principle is compatible with the claim that the principle is reflected precisely in the lawfulness of a subject (i.e., a reasoner). For instance, I do not take the synthetic unity of apperception to be anything real in an empirical subject; it is purely ideal. On this point too, an agreement is not needed; I wish only to make clear what I say about the principle of purposiveness should not be taken as a direct reference to anything real, much less an empirical subject's *modus operandi* in an aesthetic experience or teleological reflection. This, then, is what I mean when I say that the "principle of purposiveness" does not actually exist, but arises purely through transcendental reflection as a necessary means of grounding the synthetic *a priori* reflecting power of judgment.

As a transcendental first principle, purposiveness is perhaps best described as a "free lawfulness" (*freie Gesetzmäßigkeit*; *KU* 5:240) or a "purposiveness without an end/purpose" (*Zweckmäßigkeit ohne Zweck*; *KU* 5:220).[41] A successful deduction validates the form of the judgment by appealing to those same formal features in the principle itself in order to establish the necessity of the type of judgment in question. To clarify, the form of a judgment whose validity is derived from the principle of purposiveness includes an aesthetic judgment that gives rise to the "cognitive free play" between an "indeterminate concept" and the aesthetic intuition (*KU* 5:339–46). Such a free play occurs in judgments of a beautiful work of art.

Here I will only gesture at a viable reading, one that I think Hegel takes. In the third *Critique,* Kant describes the principle of purposiveness as a free lawfulness, a purposive harmony, a purposiveness without end [*Zweckmäßigkeit ohne Zweck*] (*KU* 5:240–1).[42] This principle is, in Allison's words, "the condition under which" synthetic *a priori* reflecting judgment is "capable of a critique in the first place."[43] What might it mean, on this highest level of abstraction, for the *a priori* "principle of the power of judgment in general" (*KU* 5:286) to be a "free lawfulness of

the imagination" (*KU* 5:240)?[44] In contrast with determining judgments of the understanding, which were the focus of the deduction of the first *Critique*, Kant claims that the principle of purposiveness grounds the (subjective) universal validity of a relationship in which the "understanding is in the service of the imagination and not *vice versa*" (*KU* 5:242). This phrasing is key.

Kant draws a strikingly Hegelian conclusion about this principle when he introduces the term "free lawfulness of the imagination" (*KU* 5:240). Of this principle, he says,

> But if in the [aesthetic judgment] the imagination must be considered in its freedom, then it is in the first instance taken not as reproductive, as subjected to the laws of association, but as productive and self-active (as the authoress of voluntary forms of possible intuitions). (*KU* 5:240–1)[45]

The free lawfulness of the imagination is the principle whereby the imagination is lawfully called productive and "self-active" (*KU* 5:240), the "heautonomy" of the mind (20:225, 5:186): a free lawful "authoress" *internal to pure reason* (*KU* 5:240).[46] The principle of purposiveness should be understood as the ground of the self-determining power of reflective judgments, that is, heautonomy (*KU* 5:240), which displays itself most prominently (constitutively) in the production of "aesthetic ideas" (*KU* §57, §49, 5:313–7)[47] and objectively (though merely regulatively) in the ability of the mind to judge natural ends "as if" the organic whole were both art and artist of itself (*KU* 20:216, 5:359–61).[48] This is further affirmed in Kant's late writings, where he argues that the body of the self is simultaneously judged as an organism (regulatively) and as an *a priori* condition of my experience (constitutively) since sensibility necessitates a body.[49]

In aesthetic judgment, the judgment is regulative and constitutive because the judging subject is both cause and effect of its aesthetic reflection (*KU* 5:197).[50] In the teleological case,[51] the judgment is only regulative, because the self-determining (*KU* 5:360–1), free, and lawful causality is attributed to the object (organism) "as if" (*KU* 20:216, 5:359–61)[52] it were both art (effect) and artist/artificer (cause) of itself. The lawful form of teleological judgments is the concept of a purposiveness of nature, which grounds our attribution of a "twofold" causality to objects of nature (*KU* 5:371). To judge an object according to an idea of it as a twofold causality is to attribute a "formative power" (*Bildungskraft*) to the organic whole (*KU* 5:374). We attribute this formative power (*KU* 20:216) not to some external cause (as we might attribute the design of a work of art to the genius of the artist); rather, we attribute the formative force—the "self-organized" design—to the object itself as a product of its own nature (*KU* 5:374). To judge

teleologically is to judge nature *as if* it were "art and artist of itself."[53] Some Ideas of nature are only understandable as such a teleological end and so, the idea of a natural end is *productive* for cognition, without directly being cognition (*KU* 5:316–17).[54] The principle of purposiveness is that reciprocally productive form of free lawfulness or purposiveness in its freedom that becomes the highest transcendental basis validating the judgment forms themselves (both aesthetic, chiefly, and teleological, derivatively). Where both judgment forms display a formal purposiveness through which the "idea" (whether aesthetic idea or teleological idea) is a whole that proceeds its parts not in time, but in determination. The idea as the purposive whole becomes the internal teleological end toward which the parts are productively active in a free play (aesthetic) or organic growth (teleological). I take myself to have said enough to yield a viable reading of the principle of purposiveness in the third *Critique*. For my present purposes, a viable reading is sufficient.

Hegel's transition of the concept in the purposive moment of the logical method takes its structure most explicitly from his reading of certain features of Kant's principle of purposiveness.[55] However, he does not introduce these insights as postulates. What Hegel has in view when referring to Kant, as I will show, is not the form of judgment, but the principle grounding such an internal, logically purposive, and formative power. It is what Hegel will identify as the emerging "self-determination" of the concept "in and for itself" (WL 12.154).

Part 3

I now turn to the significance of this principle in the *Logic*. I will look first to Hegel's remarks about Kant's principle of purposiveness at an important moment in his *Logic*, and in his *system*. I will then shift to the heart of my thesis that the conception of a purposive self-determining movement in and for itself (*an und fur sich*) is the emergence of the "idea" from the doctrine of the concept as the "whole" whose content is that culminating inner necessity of its own logical method.

In this section, I suggest that the emergence of the Idea as the result of the Logic is the emergence of the adequate (dynamic) form of the entire self-determining logical method, which began without presuppositions and showed itself to be a self-determining in-and-for-itself that denies and affirms specific qualities necessary to any adequate claim to knowledge. It is this moment of purposiveness that makes possible the identity of freedom and necessity on the one hand, and the *a priori* and *a posteriori* on the other, while remaining consistent with a discursive framework of human reason. So how does the logical method show itself to be most adequately understood as a purposiveness method in which these identities are achieved?

3.1 The "Germ of Speculation" and the Emergence of the Self-determining, Logical Purposiveness of the Idea

The story culminating in this moment of the logical purposiveness of the Idea begins as early as the 1802 critique of Kant in *Glauben und Wissen* (*GW*). In this essay, Hegel begins to voice a view that will culminate in the final transition of the 1816 *Logic* and 1817 *Encyclopedia*, as well as the revised versions of these as late as 1831. Of interest here is what Hegel calls Kant's introduction of (a) the "germ of speculation" in *GW*, and (b) one of his "greatest services to philosophy" in the *Logic*.

Of (a), Hegel says in *GW*:

> We must not place Kant's merit in this, that he puts the forms, as expressed in the categories, into the human cognitive faculty. […] We must find it, rather in his having put the Idea of authentic *a priority* in the form of transcendental imagination.
>
> (*GW* 80)

and further that "the germ of speculation lies in this triplicity alone. For the root judgment, or duality, is in it as well, and hence the very possibility of *a posteriority*" (*GW* 80). Note that Hegel speaks of the merit of Kant's transcendental imagination in *KrV* in terms of the "possibility" and "germ of speculation" (*GW* 73). This is because the "duality" of *a priori* and *a posteriori* were bound together in a single capacity of the mind: the transcendental imagination. But this unity is only the "germ," or seed, of speculation, since it is not yet an "organic unity" or identity. Rather, the two are bound together in a mutually external way through a third term, namely, the imagination.

This issue of external versus internal unity is key. Hegel will show throughout the *Logic* that those features which are essentially externally related eventually fail as qualities of that which is true in and for itself. For example, his discussion of abstract concepts of objects as related mechanistically shows the failure of these concepts and their relation. This is the case, he suggests because thought itself pushes the mutually external parts toward a normative standard that gave rise to them but in virtue of which they fail to be the kind of relational whole they supposedly are. They show themselves to me self-contradicting. As such, they fail as adequate concepts of abstract objectual form or relation. Such a discussion can be found in Hegel's critique of Leibniz's monadology in the chapter on Mechanism:

> The *posited* determinations of its merely *implicit* totality – lies *outside it*, and because it is equally a matter of indifference for the monad that it constitutes an object *together with other objects*; in fact, therefore, it is not *exclusive*, not *self-determined for itself*.
>
> (12.134–135)

By contrast, the third *Critique* introduces a principle into transcendental logic that offers insight into a purposive methodology that characterizes discursive human reason as a whole, an "organic unity" in which both abstract object (purposive whole) and relation (purposiveness) display the truth of the very method driving the logic as a whole. (Of course, Kant does not recognize his principle of purposiveness as articulating the fundamental logical method whereby he could have met the critical demand of reason for internal unity.) Accordingly, of the principle of purposiveness in the third *Critique*, Hegel says, "Kant sets up the Idea of an imagination lawful by itself, of lawfulness without law and of free concord of imagination and intellect" (*GW*, p. 86).[56] He has in view Kant's account of the purposiveness of the imagination in the aesthetic as "productive and self-active (as the authoress of voluntary forms of possible intuitions)" (*KU* 5:240–1).

We might think, as Robert Pippin does, that Hegel's "way of conceiving the mind-world issue is most visible in Kant's doctrine of the productive imagination, Kant's 'truly speculative idea'" (1997, p. 141).[57] This would be right as far as Hegel's "negative" account of mind-world is concerned, but his positive account, given in the *Logic*, refers not to the "germ of speculation" but to one of Kant's greatest contributions to philosophy, namely, "inner purposiveness," in which imagination is discarded in favor of a more thoroughgoing organic, logical unity (*WL* 12.157). To say that the possibility of a bridge or a unity is merely "negative" refers to the kind of unity. A "negative unity" in Hegel's use of the term is a unity of mutually external parts, as described above.[58] The particular unity that Hegel critiques in *GW* is the *a priori* and *a posteriori*, where these are unified as mutually external in cognition (*WL* 21.152). They remain absolutely distinct in a way that, as Hegel argues in the chapter on Mechanism, fails as conceptually adequate forms of the very thing they were supposed to be. Rather, the two necessitate their unity in a third.

Importantly, Hegel rejects the term "imagination," along with many of the terms in the Kantian apparatus, because they serve, on Hegel's view, as free-standing, static, and mutually distinct parts of a system of reason and so inadequate forms of the parts of reason itself as the whole. Ultimately, the problem with terms like "understanding" and "imagination" as Kant used them is that they remain both static and distinct, that is, mutually independent. Moreover, the method of Hegel's logic can admit nothing that is not internally necessitated. However, the insight of Kant's principle of purposiveness is the one term that does display key features of the method that emerges in Hegel's *Logic*, in which the parts are bound together in a mutually determining "play" and "formative drive" does display something of the purposive logical method that persists and results in the Idea.

Through purposiveness, the concept determines itself as a "positive unity" (*WL* 11.390), or "free unity" (*WL* 12.183), and sublates the externality of each side (*a priori* and *a posteriori*), not as mutually external parts but as moments of a single purposive whole.[59] (I will return to this point shortly.) Such a "true unity" (*WL* 21.166, 11.354), as Hegel also calls it, is one in which the moments of a whole are not external to each other but internal and self-determining relations of an "organic unity" (*WL* 21.32). This is why in the chapter on Teleology as the final transition of the Doctrine of the Concept and the completion of the *Logic* with the Idea, Hegel writes:

> One of Kant's greatest services to philosophy was in drawing the distinction between relative or *external* purposiveness and *internal* purposiveness (*äußerer und innerer Zweckmäßigkeit*); in the latter he opened up (*aufgeschlossen*) the concept of *life*, the *idea* (*den Begriff des Lebens, die Idee*), and with that he positively raised (*erhoben*) philosophy above the determinations of reflection and the relative world of metaphysics, something the *Critique of Reason* does only imperfectly, ambiguously, and only *negatively*.
>
> (*WL* 12.157)

This insight, Hegel thinks, should have led Kant to recognize the fundamental logical method by which reason can establish itself as a unified and justified whole. According to Hegel, however, "Kant spared himself the effort of demonstrating this truly synthetic progression, that of the self-producing concept," and so never developed this insight into the logical possibility of a true unity through self-determining logical method (*WL* 12.205).

To understand how purposiveness works in Hegel's *Logic*, we must note one vital point, namely, "self-movement," "self-determination," and determination "in and for itself" emerged long before this final transition in the chapter on Teleology. When Hegel takes purposiveness to be the truth of the logical method, he is claiming that it is the truth of the method which has been slowly determining itself into higher forms of adequacy from that original presuppositionless starting point. However, if we read the chapter on Teleology in isolation from the rest, it is not at all clear how it successfully introduces the purposive freedom of the self-determining concept. This is because it does not. Such an introduction would not be an inner determination by the logical method itself.

The logical method slowly built itself through moments of inner necessity in which qualities, such as differentiation, negation, unity, immediacy and mediacy, and externality and internality became key internal features by which its movement progressed. It proved these to be its very nature (i.e., logical method, or the truth of itself). And as Hegel writes, "Thus the concept is essentially this: to be distinguished, as an identity

existing for itself, from its implicitly existent objectivity, and thereby to obtain externality, but in this external totality to be the totality's self-determining identity" (12.172). What the chapter on Teleology does is finally to bring fully into view the truth of this method as cohering in a specific kind of logical whole (12.167–68), a whole that is self-determining in and for itself and whose moments have their identity and relation within it (12.172). Such a purposive and dynamic whole of the moments of its own emergence is an "adequate concept" of the method of the logic as a whole (12.173).

This whole, this adequate concept – which is both the result and teleological end of the self-determining method of the Logic – is the Idea. It is in this final self-affirmation that the Idea of the whole emerges as its own self-determination – as a logically purposive whole whose method is a purposive relation of its own self-determination. My point here is that the whole scientific method (including failed moments such as the "self-subsistence" of the mechanical object is passed, but essential even in its failure, 12.146) emerges as the dynamic method of self-determining growth of a single whole. To be such a whole, whose identity is the inner unity of its parts and their relations, is to be adequate to its own methodological content. In the Idea, the Logic both concludes and adequately affirms what it was, namely, a purposive growth of a whole, where that whole is the Idea as the normative logical form for all knowledge (21.8, *E* §554).[60]

3.2 The Idea as the Adequate Purposive Logical Method as a Whole

I have said that Hegel shows the identity of freedom and necessity and the *a priori* and *a posteriori* in the Idea to be the logical condition for truth. As he says:

> The idea (*Idee*) is the *adequate concept* (*adequate Begriff*), the objectively *true*, or the *true as such*. If anything has truth, it has it by virtue of its idea, or *something has truth only in so far as it is idea*. (12.173)

I would like to linger for a moment on this conclusion, looking at it through a more distinctively Hegelian lens: seen through such a lens, true logical unity or logical inner purposiveness is a movement in which the moments of a whole internally necessitate both each other and the whole itself, and likewise, the whole determines and necessitates its moments (12.162). In this sense, inner purposiveness facilitates the logical necessity by which Hegel can justify the conclusion that freedom and necessity on the one hand, and the *a priori* and the *a posteriori* on the other, are merely abstracted parts of properly dynamic identities. It is

this purposive logical method that, thereby, facilitates his systematic transition from critical idealism to absolute idealism without contradicting a discursive framework of reason, but rather showing itself to be the higher actuality of the idea of discursive reason. As such, the emergence of the Idea is the establishment of the logic of absolute idealism.

Let us now look more closely at these identities. I am suggesting that Hegel's identity of freedom and necessity consists in a proof of an absolute relation grounding the initial emergence of the concept (11.393–409).[61] Earlier in the *Logic*, Hegel argues that necessity is sublated in the concept of freedom (12.12–14); he shows this through the inner necessity of the concept of necessity when that concept is determined according to the very preceding method by which it first arises. Genuine necessity turns out to be actual only in freedom, because only the necessity of freedom is necessary in and for itself (11.408). The result is that "necessity does not come to be *freedom* by vanishing, but in that its still only *inner* identity is *manifested*" (*Die Notwendigkeit wird nicht dadurch zur Freiheit, daß sie verschwindet sondern daß nur ihre noch innere Identität manifestiert wird*; 11.409). This moment of the proof in which the identity of freedom and necessity occurs is the final stage of the transition from the Doctrine of Essence to the Doctrine of the Concept (11.386–409).

At the same time, this stage does not give a full sense of what freedom should be taken to mean. Hegel identifies it as a "relational mode of the concept" (12.12). This relational mode of the concept will only finally be adequately identified as an inner purposiveness, a self-determining in and for itself that has been emerging all throughout the *Logic*. This new identification of this relational mode of the concept as purposiveness is the emergence of genuine freedom, the adequate concept or "Idea."

In the chapter on Teleology, genuine freedom is contrasted with "infinite" and "mechanistic" freedom. In contrast to these, genuine freedom contains the infinite and the mechanistic, but in a qualitative, concrete form, as an inner purposiveness (12.157). It is here that the relation mode of the concept, as purposive freedom, emerges as the condition or logic of an "intelligence." Thus, "where there is the perception of a *purposiveness*, an *intelligence* is assumed as its author; required for purpose is thus the concept's own free concrete existence" (12.154). Now, Hegel is not here importing ideas of a reasoning subject; "intelligence" in this context means nothing more than the emerging identity of the self-determining concept with its concrete objectivity in self-directed purpose. It is a moment of recognition that the logical method, which has previously shown itself to be a self-movement and self-determination, is now showing itself to be also a purposive, self-directed activity, a "self-determination" actualizing itself "in and for itself": "the free is the concept in its concrete existence" (12.154). Only such a self-determining activity in and for itself bears a necessity that is not merely relative but

internally necessitated by that which has shown itself to be the truth of itself. This general formulation is not abstract opacity of thought; rather, it is the necessarily general form by which Hegel will eventually ground the totality of concrete shapes in the *Realphilosophie* of nature, agency, actions, cultures, and the history of self-conscious life. This seemingly excessive level of generality is required in order to ground all of this without importing that which is to be proven.

What Hegel establishes here is not just the sublated identity of freedom and necessity, but also a specific kind of identity of subjectivity and objectivity. In the logical moment of purposiveness, the self-determining method of the concept is finally able to establish that the "otherness" of an object's objectivity is actually a necessary moment of its own existence:

> The power of purpose over the object is this identity existing for itself, and its activity is the manifestation of this identity. The purpose as *content* is the determinateness as it exits in and for itself, present in the object as indifferent and external; but the activity of the purpose is the *truth* of the process on the one side, and, as negative unity, the *sublation* (*aufheben*) *of the reflective shine of externality*. (12.166)

It is crucial to note that this is not a reduction of objectivity to subjectivity; rather, it identifies the logical necessity of sublating objectivity and subjectivity as equally necessary moments of a single, self-constituting, and purposive whole. So, Hegel writes: "The teleological process is the translation of the concept that concretely exists distinctly as the concept into objectivity; as we see, this translation into a presupposed other is the rejoining of the concept *through itself with itself*" (12.167).

To be clear, this is not a reductive account as Friedman suggests. Rather, the chapter on Teleology is drawing out the inner necessity of the very possibility of objectivity and subjectivity, of concrete existence and intelligibility. These moments are necessitated by one and the same condition, namely, the purposive, logical method of the concept.[62] So, Hegel continues:

> Of Teleological activity (*teleologischen Tätigkeit*) one can say, therefore, that in it the end is the beginning, the consequence the ground, the effect the cause *(die Wirkung die Ursache sei*); that it is a becoming of what has become; that in it only that which already concretely exists comes into existence, and so on; that is to say, that quite in general all the relation determinations (*Verhältnisbestimmungen*) that belong to the sphere of reflection or of immediate being have lost their distinction, and what, like end, consequence, effect, and so on, is spoken of as an *other*, no longer has in purpose

> (*Zweckbeziehung*) this determination of other, but is rather posited as identical with the simple concept.
>
> (12.167)

The result of the logical method, the content of the concept, was there all along as its teleological end, as that toward which the method was developing itself as the self-emergence of its own inner necessity—namely, the truth of what it is. As Hegel indicated in the Introduction:

> As science, truth is pure self-consciousness as it develops itself and has the shape of the self, so that that which exists in and for itself is the conscious concept and the concept as such is that which exists in and for itself
>
> (21.33)

But

> *Logic* cannot presuppose [...] its content and they first have to be established within it. [...] [It] cannot say what it is in advance, rather does this knowledge of itself only emerge as the final result and completion of its whole treatment.
>
> (21.27)

Thus, the Idea is the emergence of the knowledge of itself as the self-determining logical method of a purposive whole, and the identity of dialectical self-determination in and for itself.

Of course, this method will be reflected in higher stages of organic methods in nature, and finally in the "spiritual" existence of self-conscious life. At present, it is purely the logical end of the very method that begins without presupposition and internalizes only that which it necessarily gives itself from its own inner nature and which it can retain as its own self-given necessity.

It is here that necessity itself is manifest as a logic of inner purposiveness, as genuine self-directed freedom. The logic of necessity is shown to have its identity in the freedom that is self-determining in and for itself. This logical sublation of necessity in freedom and the constitution of the latter by the former means that "freedom reveals itself to be the truth of necessity (*Freiheit als die Wahrheit der Notwendigkeit*) and the relational mode of the concept" (*WL* 12.12). Hegel's point here is that necessity and freedom are not opposed when rightly understood: genuine freedom is not only contrary to necessity but is also bound by necessity, namely, its own necessity. At the same time, necessity is not external to freedom but established in and through the very movement that is purposively caused by its own idea, which is its own genuine freedom.

The key transition for Hegel is when this free necessity of the concept seen in the mechanism, which bears an "external purposiveness" (*WL* 12.132) of freedom and necessity, "becomes, through the realization of the purpose, *internal*. It becomes *Idea*" (*WL* 12.132). This transition is not a denial of the validity of the mechanical and chemical process and necessity; rather, the mechanical and chemical "processes, as they themselves showed, return into purpose on their own" (*WL* 12.165).[63] The necessary condition for the possibility of freedom, then, is the result that the method has been bringing about. Genuine freedom, Hegel concludes, "is the identity of the concept" (*WL* 12.15), that is, the Idea. The method of the logic knows itself adequately in the idea as a purposive self-determination all along, but this result could not have been presupposed in advance without violating its very nature as a purely internally necessitated *science* of logic.

What has not been established, however, is anything like freedom in action, creation, or any actual existence. All such real freedom depends on the logic of the Idea which is here established, and any account of those latter forms must meet the logical condition of freedom if they are to lay claim to truth in and for themselves.

So, the establishment of the Idea – as the identity of the long self-determining method of the logic – becomes the only basis for claiming genuine necessity and truth. While there are three moments of the Idea at the end of the *Logic* (1. life, 2. practical and theoretical cognition, and 3. absolute), I do not read these moments as transitions of the logical method. This is because, whether the subject is the life of nature, cognition, or the absolute, the Idea is the highest normative standard for intelligibility and thus the condition of the truth of the thing in actuality. The idea, while always non-static and developmental, is actualized in immediate externality in nature, in mediated internality in cognition, and the fluid identity of the two as its own substantial end in and for itself. The chapter on Teleology constitutes the final transition of the Logic whereby the Idea as the necessary condition of truth in all moments is established. The Idea is the *Logic*'s highest end. This means that the idea of life, while a lower species of the absolute idea, is lower not *qua* methodological adequacy, but rather *qua* grounding relation to the moments of *Realphilosophie* (from the philosophy of nature to spirit, including ethical life, art, religion, and philosophy). In all of these, the Idea itself as the result of the *Logic*, though differing in the particular life, is one and the same whole of the logical method brought to bear on the given moment (nature, cognition, or absolute).[64]

The work of *Realphilosophie* is not complete with the establishment of the Idea; rather, the transition to *Realphilosophie* is necessitated by the logical method of the *Idea*, and the method of *Realphilosophie* is likewise logically justified as the genuine *science* of the *Idea* in its life. For Hegel, the logical necessity and validity of metaphysics proper

(where ideas of speculative reason can retain what Kant called objective validity) is established here in these identities through this final transition and emergence of the *Idea as the resulting content of the entire logical method*. The Idea internally necessitates its adequate identity with sensibility. From this internal necessity there arises the transition out of the *Logic* into *Realphilosophie*, where sensibility (to use Kant's terminology) first arises, not as something other but as the necessary actualization of the Idea.

After the final transition (i.e., to inner purposiveness) by which the Idea emerges, we may be justified in separating out moments prior to the Idea for the sake of reflection, but we are never justified in taking prior moments of the *Logic* as adequately true in and for themselves. The Idea, for Hegel, is that highest established content of the *Logic* carrying all that was essential in its emergence forward into itself as its own dynamic methodological identity. The Idea is thus, for Hegel, the genuine basis for true metaphysics.

Importantly, in the logic of the Idea, Hegel is not denying the important insights of Kant's *a priori* and *a posteriori* distinction in judgments. Rather, what he takes himself to have shown is that universal necessity (Kant's term) is ultimately a quality of a self-determining freedom in the logic of the Idea. Moreover, that very self-determining method itself necessitates its own externalization, such that there can be no logically valid basis for an absolute distinction between that which is logically true and that which is actual. There is no sensible appearance as absolutely distinct from something in itself, since such a postulate, while thinkable and even useful at times, cannot find grounding in the highest normative basis of truth. It remains a problematic postulate, not an absolute idea.

However, this is not somehow a claim that all that *is* is one or true. Indeed, Hegel takes himself in the *Logic* to have successfully refuted the possibility of such a monism (*WL* 12.15). It is rather the conclusion that anything that is claimed to be actual must be necessitated by and in full accord with the Idea, and anything claimed to be true must be actual.[65] Thus, of necessity, the actual is rational and the rational is actual. Accordingly, Hegel begins the *Philosophy of Right* with an appeal to the conclusion of the *Logic*, and says, "the idea of right" is "the concept of right and its actualization"(§1). Unlike "mere concepts," the idea is not "one-sided" but "has *actuality,* and in such a way that it gives actuality to itself." The addition to this passage continues with a direct appeal to the purposiveness of the idea grounding any claim to truth:

> the concept and its existence (*Existenz*) are two aspects [of the same thing], separate and united, like soul and body [...] the buds have the tree within them and contain its entire strength, although they are not yet the tree itself. The tree corresponds entirely to the

> simple image of the bud. […] The unity of existence (*Dasein*) and the concept, of body and soul, is the Idea. It is not just a harmony, but a complete interpenetration.
>
> (§1)

Likewise, the logic of the Idea grounds the absolute significance of aesthetics for self-conscious life, where the standard of the ideal in art is "the idea as shaped forward into reality and as having advanced to immediate unity and correspondence with this reality" (Introduction, §8.1). The actuality of the idea, then, will be the true reality of rationality, the life of the idea, not simply what exists or seems to be.

It is in this way, as regards the possibility of *a posteriori* objectivity and *a priori* universality, that Hegel takes the moment of purposiveness to be a dynamic identity of both in the free necessity of a self-determining method—that is, the idea. Thus, Hegel concludes, "the idea is the unity of the concept and objectivity" (12.174), and "the idea is the unity of the concept and reality, being has attained the significance of truth; it now *is,* therefore, only what the idea is" (12.175). The idea as the culminating result of the logic is the necessary condition for anything being true (12.172).[66]

Hegel's critique of Kant's articulation of the transcendental laws of reason stems from the purposive logical method of the Idea. The laws of reason in Kant's idealism are mutually external and external to an individual reasoner. Instead, the *a priori* laws of reason are properly understood as internally necessitated features of an organic identity through which reason has a life and grows (*PG* 107). Reason grows in an individual organism and through a history of organisms, their cultures, philosophies, arts, and religions (*PG* 430, 433). This claim is not a reduction of the necessity of reason to the contingency of sensibility: all such claims in natural science, history, art, religion, ethics, and self-conscious life, in general, are necessarily dependent (as either having or lacking truth and genuine actuality) on the logic of the Idea. This dependence is itself not linear, but a purposive dialectic of the idea and its life.

The final point to note is that on the interpretation I have given, there is no fundamental conflict in viewing the logical method and the resulting Idea as the condition of discursive reason. While it does substantially affect claims about the proper limits of discursive reason, for Hegel to show the basis on which Kant mistook the limits of discursive reason is not for him thereby to reject the discursivity of reason in general, but only Kant's particular formulation of it because of errors internal to his account. Thus, if we understand the discursive reason in its fundamental form to be reason that is necessarily operative through conceptual representations which are applied to a sensible given to yield cognition, or as abstracting from intuitions and conceptual forms to higher principles through reflection to subsume and determine content according to the

laws of reason, then Hegel's account, as I have given it, is not a denial of discursive reason, but rather a claim about how discursive reason must be more adequately understood as a purposive, logical method of self-determination. Crucially, human reason, as discursive, cannot be understood as actually possessing fundamentally distinct faculties, laws, conceptual forms, or relations. Rather, it is a single, fluid, self-determining methodological whole that subsumes laws, rules, and intuitions (to use Kant's terms) into itself as the whole whose content is the dynamic life of its own method. It is an identity that disallows an absolute affirmation of Kant's division of reason into sensible and pure. Such a division is helpful for specific reflective uses but is a division internal to their more adequate dialectical identity in the Idea (12.174). Of course, judgment ceases to be the sole vehicle for experience, but the significance of judgment is not denied. Rather, it is subsumed into a more complex "living" whole of a self-conscious individual in immediate and mediated relation to others, to the world, and to the history of both.

The dualities of freedom and necessity on the one hand, and the *a priori* and *a posteriori* on the other are reflective features of the life of reason, and their respective identities stem precisely from that life of reason as consummated in an individual reasoner as well as in history through the community of reasoners across time (*PG* 433). So, on this reading of Hegel, human reason is best characterized as a self-determining life that requires the distinction between the *a posteriori* and the *a priori* as the necessity by which reason comes to know itself more fully, but these reflective forms are not adequate to the truth of reason itself. The conclusion of the logic permanently denies the validity of their *absolute* separation, their remaining mutually external. Kant's distinction between the *a priori* and *a posteriori* is vital as a stage of reflection, but equally, their final identity is required by that very whole through which they were first distinguished. Though Kant introduced the principle of purposiveness, which offered insight into the methodological basis for such identities, according to Hegel, he "spared himself the effort of demonstrating this truly synthetic progression, that of the self-producing concept," and of undertaking the reworking of his own idealism that would be needed to show this deeper self-determining identity (*WL* 12.205). Hegel did not spare himself that trouble, and the *Logic* is the first part of that systematic reformulation.[67]

Notes

1 Ameriks (2014), pp. 47–67, 49, 52–54.
2 Friedman (1996), pp. 427–467.
3 Friedman (1996), p. 464.
4 Abbreviations: Kant – *KrV* (*Critique of Pure Reason* with corresponding *A* and *B* pagination), *KU* (*Critique of the Power of Judgment*); Hegel – *GW* (*Glauben und Wissen*), *WL* (*The Science of Logic*), *E* (*Encyclopedia of*

the Philosophical Sciences), *Aesthetics* (*Hegel's Aesthetic Lectures on the Fine Arts*).

Primary critical editions (unless otherwise noted): Hegel (1968), Kant (1990).

5 This validity, far from being a defense of pure reason apart from sensibility, is established precisely through the deeper logical method of reason that *necessitates* the (not reductive, but rather dialectical) identity of the pure and the sensible in its result. As I have argued elsewhere (2019) and return to briefly in this chapter, the *Logic* admits of no sensibility, nor even of possible pure forms of sensibility; see Gentry (2019), pp. 148–172. What I reference here as the method that necessitates the dialectic identity of pure and sensible thought concerns the purposive logical method that I engage throughout whereby conceptual self-externalization becomes a necessary internal relation of a true concept (i.e. the idea and its actualization). This logical method will be the inner necessity of the Idea wherein Hegel grounds the necessary transition to possible pure forms of sensible representations in his philosophy of nature, *E* §§253–261.

6 WL 21.7.

7 There is an excellent range of works addressing this subject and it is not directly pertinent to my present argument: Ng (2020), Pippin (2019), Longuenesse (2007), Franks (2005).

8 This is in contrast with a transcendental distinction. Such a transcendental distinction is still valid for the sake of furthering understanding, but cannot be treated as true in itself without thereby being treated as an absolute distinction. Hegel's argument is that Kant wrongly treats these distinctions as absolute, when he should have treated them as transcendentally relative.

9 I will discuss this presuppositionless method in more detail in I.b below.

10 For comparison with Kant's account of what makes something a "science" of reason, see *KU* 5:286.

11 For my overview of Fichte and Schelling on this, see Gentry (2019), pp. 1–24. Cf. Franks (2005), Ch. 4–5, esp. pp. 212–307.

12 See, for example, *E* §42: "We are all well aware that Kant's philosophy took the easy way in its finding of the categories. 'I,' the unity of self-consciousness, is totally abstract and completely undetermined."

13 For more on Hegel's critique of Kant, see *E* §§40–60, *WL* 21.5–6, 40;12.28, 205, and *Glauben und Wissen*.

14 Franks (2005), p. 8.

15 Franks (2005), p. 108; cf. 145.

16 I cannot at present take up a proper account of the opening of the *Logic* and its presuppositionless method. For an extensive discussion of the presuppositionless method, see Houlgate (2006).

17 This is unlike Cartesian skepticism, which aims to doubt (and then affirm) that which is already presupposed. Hegel seeks to remove all presuppositions and ask if anything can generate itself of pure necessity.

18 I say "is" to underscore the non-metaphysical empty *sein* that Hegel has in view. Talk of "being" more easily smuggles in presupposed or postulated content. Though this can happen as well with "is," by assuming content like "existence," "affirmation," "relation," "actuality," or "semantic function," etc.

19 By "categorial forms" I mean the dynamic categories emerging through and shaping the Objective Logic: quality (determinateness), quality (magnitude), relation (being-for-itself, ratio, becoming of essence, essential relation, and absolute relation), and modality (appearance, actuality, absolute), *WL* 12.11.

20 It is precisely as a result of this method, Hegel argues, that his account of substance and the sublation of necessity into freedom is "the one and only true refutation of Spinozism" (*WL* 12.15).
21 For a more thorough discussion of Kant's critical account of discursive reason, see Henrich (2002), pp. 35–44. Cf., Pollok (2017), pp. 143–193.
22 Förster (2012). Pages 255–261 are of particular relevance. Cf. Zammito (1992), p. 257.
23 Here Förster is discussing Goethe, but in route to his account of the same intuitive process in Hegel. For the explicit connection with Hegel, see 2012, 297.
24 See Hegel's discussion of Kant, the "ought" and the Idea as the "congruence of concept and reality", 12.174.
25 Although Eckart Förster, Karen Ng, Dean Moyer, and I all adopt a similar reading of Hegel on the logic of the Idea, we differ in key ways. Förster emphasizes an "intuitive understanding" (2012), Ng emphasizes "judgment" (2020), and Moyer emphasizes "inference" (2018). I take all three to be important emphases, but we must keep in view that Hegel's logic of the idea as the resulting inner necessity of the entire logical method is the absolute logical condition for anything being intelligible and more so its being true (whether that intelligibility is defined by judgment, syllogism, inference, intuition, actualization, perception, formation, materiality, etc.). He is establishing the highest logical condition for a thing's intelligibility. (apart from the judging of it as such). This general conditionality is key, since it applies to *everything* that could possibly be the truth of a thing in and for itself. A diseased plant is diseased qua the standard of its own Idea, apart from any judgment as such or proper perception of its genuine idea. Its reality is independent of judging subjects, but not independent of intelligibility; and not all that is intelligible is determinable as such to a finite judging subject.
26 I return to the non-transitional moments of the Idea on page 27; see also fn. 59.
27 See Gentry (2020; 2019, pp. 157–163).
28 KrV, second preface, BXVI, Ak 4:260–261, A 471/B 500; For an extensive and compelling account of this critical turn as a "farewell to perfectionism," see Pollok (2017), pp. 44–55, Cf. Allison (1983), pp. 28–34.
29 Genetically inherited instinct is an example of phenomenally requisite causality, and while it certainly concerns freedom broadly, it is not what I have in view.
30 This basic definition is compatible not only with Kant's forms of transcendental free causality (spontaneity, autonomy, and heautonomy), but also with Hegel's initial definition of free causality (*WL* 21.15) as well as the final logical conception of freedom (*WL* 12.30; cf. *WL* 11.408). However, it is not an adequate definition, but only a basic working definition.
31 How such a standard applies to mechanical objects is a vast subject and beyond the scope of this argument.
32 For more on the way in which "contingency" is carried forward in necessity and finally genuine freedom, see WL 11.383–386.
33 While some have argued that, on Hegel's view, "being free does not involve any sort of causality at all" (Pippin, 2008), p. 38, my account of the logic of freedom suggests that in the practical, "being free" is not reducible to causal agency, but does still involve such causality in a fuller conception of practical freedom.
34 For a definition of *systematic grounding* in post-Kantian Idealism, see Franks (2005), pp. 8, 108; cf. p. 145.

35 For a thorough treatment of the dichotomy between Kant's *a priori* and *a posteriori*, see Pollok (2017), pp. 88–91.
36 Rachel Zuckert's account of purposiveness is a helpful contrast to my own, since she does not recognize the status of *a priori* principles as logical principles that make possible the transcendental necessity of synthetic *a priori* judgments. See Zuckert (2006), pp. 599–622, 605, 614, 599; Zuckert (2002), pp. 245–246, 239–252; and Zuckert (2007), pp. 182, 203, 298–306, 344–345, 361–363. Cf. Ginsborg (1997), pp. 37–83; Ginsborg, (2015), pp. 57–59.
37 I include the sublime because contra-purposiveness is a subset or corollary of purposiveness, just as the concept of injustice necessitates the concept of justice.
38 For a contrasting account of imagination and intuition, see Tolley (2019), pp. 27–47.
39 "…such a transcendental principle as a law," *KU* 5:180.
40 *KU* 5:288. For helpful and thorough discussion of the status of *a priori* principles for kinds of synthetic *a priori* judgments, see: Cassirer (1983), pp. 311, 334; Pollok (2010, 2017), pp. 101–114, 200, 212, 218; Longuenesse (1998), pp. 148–149; and Longuenesse (2003), pp. 143–163, 145–150; Pippin (1996), pp. 549–569; and Allison (2001), pp. 32–33, 169.
41 *KU* 5:226, 5:228, 5:241, 5:247, 5:301, 5:306, 5:364.
42 *KU* 5:240-1, Cf. "*Gesetzmäßigkeit ohne Gesetz*." In his 1787 letter to Reinhold, Kant famously announces his "discovery" of a new *a priori* principle of purposiveness. See Kant (1967), pp. 127–128.
43 Allison (2001), p. 13.
44 For my response to Hannah Ginsborg's handling of this principle (1997), see Gentry (2016).
45 Cf., Pippin (1997), pp. 141, 138, 147, 144, 149; (2007), fn. 415; Konstantin Pollok (2017), pp. 112, 278, (e.g.); Gorodeisky (2010), pp. 59–70; and Kroner (1921), pp. 448–477. Cf. Zambrana (2015), pp. 12, 37–42, 51.
46 For Kant, the *free lawful* self-legislation of reason in general is *heautonomy* (20:225, 5:185–186), as distinguished from practical lawful legislation (*autonomy*), and theoretical lawful legislation (*spontaneity*). For more on heautonomy, autonomy, and spontaneity (see Pollok, 2017), pp. 279–285.
47 See Kant's Resolution to the Antinomy of Taste §57; Cf. Richard Kroner on aesthetic ideas, imagination, and genius in *Von Kant bis Hegel* (Tübingen: Mohr, 1921), pp. 257–264, 273.
48 For Kant on the "the principle of [aesthetic judgment as] the subjective principle of the power of judgment in general," see *KU* §35, 5:286; Cf. 5:287, 20:232–233, 20:243, 5:181, 5:197, 5:226–227, 20:249–50.
49 For more on Kant and the judgment of organic self, see Förster (2004), p. 27.
50 This determination of the subject is a constitutive synthetic *a priori* judgment; cf. 20:239.
51 Cf., 5:376, 5:197; For Kant on a purposiveness of nature, see *KU* 5:197. For alternative interpretations of this passage, see Pollok (2017) and Haag (2007).
52 For more on the Kantian "as if" in knowledge, see Zuckert (2007), pp. 3–4, 81–82. Cf. Pollok (2017), p. 276.
53 *My paraphrase* of *KU* 5:360–361: "Hence we conceive of nature as **technical** through its own capacity; whereas if we did not ascribe such an agency to it, we would have to represent its causality as a blind mechanism." Cf. "cause and effect of itself" 5:371, and 5:374, 5:383.
54 My paraphrase: Kant actually says that its unique result is the "animation of the cognitive powers, and thus also indirectly [contributes] to cognitions."

55 This does not contradict the purely internal necessity by which it emerges in the Logic, since Hegel does not introduce it as postulated, but instead notes that it is a logical relation postulated first by Kant (12.157).
56 Cf., *GW*, 87–88; *Aesthetics*, translated by Thomas Malcolm (New York: Knox, 1988), pp. 1, 5, 610.
57 Pippin (1997).
58 For more on a "negative unity" see *WL* 21.364; 11.269; 11.289; 12.232.
59 Positive and negative unities are constitutive of identity, including judgments and syllogism: *WL* 12.123.
60 See also *WL* 12.57, 21.37; for Hegel, genuine identity is an activity, a movement of reason; cf. *PG* 430, 432.
61 For the proof of this moment, see the final chapters of the Doctrine of Essence: "Actuality" 11.380–392 and "Absolute Relation" 11.393–409.
62 This section marks my implicit rejection of Friedman's critique above as applied to Hegel. Far from denying what Kant called intuitions arising from the sensibly given exteriority of experience, Hegel is sublating externality and objectivity into the inner necessity of the logical method. It is not simply that sensibility grounds claims to objectivity, but rather that there is no genuine conceptuality that can be held apart from sensibility. What Kant saw as distinct sources of cognition are, on Hegel's logic of the idea, necessitated purposive moments of a single whole. There is no possible *a priori* truth abstracted from sensibility, for this would misunderstand the very form of conceptual necessity (the logical method) as if it were something that could be fully separated. It is only the idea, which necessitates the identity of both, that bears true necessity for knowledge. Furthermore, this claim is *not* a claim that sensibility is present in the logic—indeed, I have argued explicitly that it is not. The emergence of the Idea is the final result disallowing any future absolute division between such sources of cognition. This is what grounds the transition to a genuine philosophy of Nature and Spirit, on Hegel's view (*E* §562), whereby even the collective experience of reason in history can yield genuine knowledge. Internal to these, it will ground such further philosophical principles like the *actualization thesis* of the Philosophy of Right and the principle by which aesthetics shapes knowledge, namely, that "truth would not be truth if it did not show itself and appear" (*A* 8).
63 Concerning this transition, see Moyar (2018), pp. 561–650; on mechanical relation and teleological inference, see pp. 624–630. For more on the stages of mechanism, chemism, teleology in Hegel's Logic, see Ng (2020), pp. 229–242.
64 While I do not have space at present further to defend this non-transitional reading of the moments of the logic of the Idea, beyond reference to those passages already cited such as *WL* (12.175), and to the fact that throughout E.II and E.III, as well as Hegel's lectures on Aesthetics, Religion, Right, and History, the Idea remains his chief reference; there he is not strict about the moment of the Idea, but rather speaks of the Idea as such. This does not mean there are not vital distinctions internal to these moments of the Idea. There are of course methodological differences between the idea of life, cognition, and the absolute, and these differences pertain inextricably to the actualization of the Idea in *Realphilosophie* as the Idea itself requires. The idea does not remain indifferent to these actualizations, but its actualization cannot be determined in the Logic and is instead the immediate transition into those moments (metaphysics, right, aesthetics, history, etc.). However, such an analysis of the identity of the moments of the Idea is for another time; and in any case, whatever the conclusion of that debate, it would have

no substantial bearing on my argument here, since yet more "transitions" in the logic of the Idea would not affect my fundamental argument about the self-determining methodological identity as a logic of purposiveness.

65 For an excellent account of Hegel's actualization thesis, see Alznauer (2015), pp. 29–36.

66 In speaking of "truth" I am not speaking of correctness, and neither is Hegel:

> As free concrete existence that from externality has come to itself, raises itself up, completes this self-liberation *in the science of spirit*, and in the science of logic finds the highest concept of itself, the pure concept conceptually comprehending itself.
>
> (*WL* 12.253)

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4 Kant and Hegel on the Drive of Reason

From Concept to Idea through Inference

Dean Moyar

One of the more puzzling features of Hegel's *Logic of the Concept* (LC) is its fusion of the two main parts of Kant's Transcendental Logic, namely the Transcendental Analytic (TA) and the Transcendental Dialectic (TD).[1] While Hegel rejects much of the framing of the TA's account of cognition, he celebrates the "*original synthetic* unity *of apperception*" as "the *unity* which constitutes the *essence of the concept*" (12.17–18, 515),[2] and he incorporates into his own account the forms of judgment central to the TA account of the categories. Hegel thus seems to accept the logical core of Kant's positive account of cognition and the strategy of securing objective validity through the unity of self-consciousness. Hegel also follows Kant's TD in developing a doctrine of the Ideas from the three forms of relational inference ("It is Kant who reclaimed the expression '*Idea*' for the *concept of reason*" (12.173, 670)). But whereas Kant viewed the Ideas as the source of transcendental illusion and as lacking objective validity, Hegel treats (his version of) the Ideas as a continuation of the constructive project of securing the objectivity of cognition. For Kant, the TA both secures knowledge and sets limits to reason that the Ideas tend to transgress, whereas for Hegel reason develops basic conceptual form into inferential totalities with increasing reach *and* reality, right up to the culmination of the entire *Science of Logic* in the Absolute Idea. Hegel thus fuses the two projects of the TA and TD by fusing the unity of self-consciousness with the unity of a totality of conditions that Kant identified with reason. The goal of this paper is to show that Hegel's appropriation of Kant's project, the fusion of the TA and TD, turns on Hegel's much-neglected theory of inference.

When assessing Kant's influence on Hegel's Logic it is natural to take either the TA or the TD as the focal point. Robert Pippin transformed the study of Hegel's theoretical philosophy in his classic *Hegel's Idealism* by showing how much of Hegel's speculative language could be read as an extension of the TA project of categorical determination through the unity of self-consciousness.[3] More recently, Jim Kreines has argued that any TA-oriented view is untrue to the metaphysical aspirations of

Hegel's Logic. Kreines argues that it is Kant's TD, with its treatment of the unconditioned in the form of the Ideas, that is the pivotal source for Hegel's thought in general and the LC in particular.[4] Kreines argues that Hegel's unconditioned is an account of complete "reason(s) in the world", a metaphysics of objectivity rather than a unity achieved by the self-conscious mind. In their focus on one or the other element of Kant's project, neither Pippin nor Kreines shows how Hegel unites the two projects. Pippin's account in *Hegel's Idealism* could not show how Hegel was entitled to his strong claims about the Idea given that Pippin took the basis of the account to be a formal unity of self-consciousness. Likewise, Kreines cannot account for why Hegel, if he is simply a metaphysician of substantial kinds, begins his LC with a lengthy discussion of conceptual unity and forms of judgment.

The missing link in both accounts, and the element that does, in the end, unite the appropriations of the TA and TD is Hegel's doctrine of inference.[5] Here, too, Hegel is drawing on Kant, for Kant had derived the Ideas from the relational inferences. I argue in this paper that the decisive difference between Kant and Hegel is how they treat the move from the relational inferences at the *logical* level to the relational inferences at the *objective* or *real* level. Hegel argues against Kant that inferential form is sufficient on its own to constitute objectivity, and thus to determine Ideas that are the most real or highest. The difference of logical and real conditioning parallels the difference of "Subjectivity" and "Objectivity" in the "Logic of the Concept." What Hegel calls the Idea is the unity of these two forms of conditioning (of relation), which should be read as uniting the unity of logical form (self-consciousness) and the unity of reason (as a totality of conditions). Hegel effects this unification through an appropriation of a further Kantian Idea, namely internal purposiveness. While this appropriation has been widely recognized, the missing link in this recognition is that Hegel arrives at his view through a transformation of inferential form in response to the inadequacies of the other relational inferences.

1 Logical and Real Conditioning in Kant's Inferential Dialectic

My goal in this section is to provide a clear overview of Kant's doctrine of the Ideas in the *Critique of Pure Reason*. I first give two theses from the TA that are essential background for the TD. Kant holds that human cognition requires two sources, namely the material of spatio-temporal intuition and the form of concepts of the understanding. The understanding is *discursive* in that it can only form concepts through comparing and combining features or "marks" presented to it in sensible intuition.[6] Rather than perceiving the essences of things, we can only make judgments based on predicates.

K1: Human cognition is discursive, requiring both sensible (spatio-temporal) intuition and concepts to form judgments.

This discursive conception of cognition is closely bound to Kant's conception of *objective validity*, which in his view only holds for the domain of spatio-temporal appearances. He holds that cognition requires intuition in its *immediacy* and *singularity* in order to secure reference to a (singular) object. The singularity or individuality is the crucial point for the existence of the object,[7] while the immediacy is the way the object is presented to me.[8]

Kant's argument in the Transcendental Analytic is designed to establish synthetic a priori knowledge. He moves from the logical Table of Judgments to the Table of Categories through what he calls a "metaphysical deduction" that identifies the source of the categories in the judgments.[9] The subsequent argument of the "Transcendental Deduction" employs the transcendental unity of self-consciousness to establish the objective validity of the categories.

K2: A cognition can only have objective validity if it involves the synthesis of the manifold of spatio-temporal intuition by the understanding through the unity of self-consciousness (apperception, "I think").

Objects are only cognized through the understanding and its unity. As Kant puts it in the B-Deduction,

> Combination does not lie in the objects, however, and cannot as it were be borrowed from them through perception and by that means first taken up into the understanding … the faculty of combining *a priori* and bringing the manifold of given representations under unity of apperception, which principle is the supreme one in the whole of human cognition.
>
> (B134–35)

This activity of combination takes place according to rules and is emphatically not something any individual thinker can arbitrarily impose upon the world.

The faculty of reason for Kant is distinct from the understanding, for whereas the understanding reaches cognition by synthesizing intuitions (or immediate representations), reason takes the principles of the understanding itself as its object. The central issue in setting up the Transcendental Dialectic is the relation of the "Logical Use of Reason" and the "Pure Use of Reason." The former involves inferential relations among cognitions (judgments), as in the typical Aristotelian syllogisms. The *pure use* of reason, on the other hand, would "contain *a priori* synthetic principles and rules" (A306/B363) that determine objects through real conditioning relations. Reason in both uses seeks the unconditioned, or in Hegel's terms has a *drive* to the unconditioned. But whereas the unconditioned cognition

is a legitimate pursuit of the logical use of reasoning that orders cognitions into a system of cognition, the drive for totality through the real use of reason leads to the Ideas and an attendant illusion [*Schein*] of objectivity.

K3: Reason seeks the unconditioned; in its logical use it seeks the unconditioned cognition and in its real use it asserts the unconditioned totality of conditions for any given condition.

The logical use of reason includes a demand to extend a chain of inferences so that each judgment can be explained through a higher principle. The overall unity of reason would be achieved when all judgments were traced back through a series of inferences to an unconditioned principle.[10] This is what Kant calls the "logical maxim," which is a rule for cognition and directs us to seek the unity of reason. The move to a pure use of reason comes from the shift from this logical maxim to a loaded metaphysical principle. Kant writes in the crucial passage:

> But this logical maxim cannot become a principle of **pure reason** unless we assume that when the condition is given, then so is the whole series of conditions subordinated one to the other, which is itself unconditioned, also given (i.e., contained in the object and its connection).
>
> (A307–308/B364)

I follow Marcus Willaschek in calling the assumption in this passage the Supreme Principle of reason in contrast to the Logical Maxim.[11] The thrust of the Supreme Principle is that when anything is given (in the sense of existing rather than merely given to a knowing subject), reason is licensed to conclude that all the conditions exist that are necessary for that given thing to exist. This series or *totality* of conditions, culminating in a final condition, amounts to the *unconditioned* for the given conditions.[12]

Both uses of reason are determined by the *relational* inferences because what is at issue is the general relation of condition to the conditioned. These are the categorical, hypothetical, and disjunctive inferences, named as such because they have the categorical, hypothetical, and disjunctive judgments as their respective major premises. Kant argues that the very same inferences that constitute the relational inferences of reason in its logical use also generate the (illusory) Ideas of the unconditioned through the Supreme Principle. He argues that this move follows the general model of the "metaphysical deduction" of the Transcendental Analytic that formed the bridge from the table of judgments to the table of categories. The parallel at the level of reason is the move from the *relational (logical)*

inferences to the Ideas of reason considered as metaphysical or real *inferences of reason*.

K4: The speculative Ideas arise from the logical forms of relational inference, namely categorical, hypothetical and disjunctive inference.

Kant's argument for this move has not been received very favorably ("Perhaps no other doctrine in the *Critique* has met with such a uniformly hostile reception").[13] The argument is indeed obscure and incomplete, but the idea of such a deduction parallel to the Analytic's metaphysical deduction makes good sense given what reason as Supreme Principle is trying to accomplish. Kant's Ideas fall into three main types, each of which captures a distinctive form of relation. Following the three forms of relational inference leads us to three kinds of unconditioned entity. Kant writes, "we must seek an **unconditioned, first,** for the **categorical** synthesis in a **subject, second** for the **hypothetical** synthesis of the members of a **series,** and **third** for the **disjunctive** synthesis of the parts in a system." (A323/B379) There is an important question here about the diversity of the real conditioning relations. Given that Kant claims that the relations defined by the three categories really are different in kind, it seems that in the further extension of these categories through reason the conditioning relations should also be different.[14] I cannot go into detail about these now. For my purposes, the key point is that it is even more important to track the inferential relations in reason, and in Hegel's reply to Kant on the Ideas, given that they are attached to different kinds of real relations and not just one generic conditioning or grounding relation.

Kant holds that the Ideas generated by the exercise of the pure use of reason can have no *objective validity*. Without an anchoring in sensible intuition, the Ideas can be thought, and even put to use in various regulative ways, but they are not what reason is tempted to think they are, namely real unconditioned entities. The Ideas cannot have objective validity and are not constitutive of objects.

K5: The Ideas are the source of transcendental illusion [*Schein*], the taking of something with subjective necessity to have objective necessity.

Kant says that the Ideas are valid of things in themselves, or things considered apart from the conditions of sensible intuition. They would be constitutive if we accept transcendental realism according to which thinking can determine the essence of objects themselves.

The illusory nature of the Ideas is a function of the limitations of our cognitive capacities. Kant writes of an "intuitive intellect" which would not be limited by the conditions of sensibility and which would thus know individuals directly through concepts. Kant also invokes a somewhat different limiting concept, namely the "intuitive understanding" which is capable of knowing the parts through the Idea of the (purposive) whole.[15] As Eckart Förster has shown, this

kind of limiting concept is not as limiting as it seemed, for Goethe – and then later Schelling and Hegel – saw that we actually can and do have this kind of knowledge in our understanding of nature.[16] We can sum up the two limiting concepts as follows.

K6: For a divine intuitive intellect with direct access to things in themselves the Supreme Principle would hold true because there would be no difference between a given object and all the real conditions of that object. For an intuitive understanding the parts of an organic whole could be known through the Idea of the whole, whereas for our discursive understanding only the mechanical relations of part to part have objective validity.

It is important to keep in mind that for both limiting intellects the key point is the direct knowledge of individual objects through concepts: there is no difference between the logical necessity and the real necessity of the objects. In the case of the intuitive understanding the instances are not created by the concept, but rather there is a reciprocal relation of the parts to the whole. This reciprocity is especially characteristic of purposively organized wholes.[17] That reciprocity turns out to be the key relation for Hegel in overcoming the split between the discursive and intuitive understandings.

Even within the first *Critique,* Kant makes a distinction between theoretical and practical Ideas. Whereas reason in its pure theoretical or speculative use is not able to generate objectively valid Ideas, reason in its *practical* use is another story. The practical Ideas have a legitimate function as archetypes.

K7: Unlike the theoretical Ideas, the practical Ideas such as the Highest Good do have objective validity in so far as they provide a proper object for human freedom.

Hegel approvingly cites a passage from Kant in which he praises Plato's *Republic* as depicting a worthy practical Idea: "For nothing is more harmful or less worthy of a philosopher than the vulgar appeal to allegedly contrary experience …" (A316–17/B373)[18] In the same discussion Kant even goes on to cite approvingly Plato's extension of rational purposiveness to nature itself. Kant remarks that Plato "deserves respect and imitation" (A318/B375) in so far as his claims about nature, for he sees in those claims a precursor to Kant's own view that the Ideas are a regulative goal for inquiry. The empirical study of nature must proceed on the assumption that there is unity within the manifold of nature.

K8: The theoretical Ideas are not constitutive of objects, but they do have a *regulative* role for reason.

The natural scientist conducting empirical inquiry has to believe that there is in nature the unity asserted in the Ideas. We cannot say beforehand that it is so, objectively, but our purpose in conducting inquiry has to presuppose that the Ideas are real.

After critiquing reason for overstepping its proper bounds, Kant assumes the role of reason's champion in the TD Appendix. Kant writes that "Everyone presupposes that this unity of reason conforms to nature itself; and here reason does not beg but commands, though without being able to determine the bounds of this unity." (A653/B681)[19] With this self-legislating character of reason thus emphasized it becomes harder to see why Kant limited the validity of the Ideas. For us the most tantalizing point of this account is what he calls the "maximum" that reason commands us to assume. This principle of reason is necessary for the understanding to find application in the empirical world. It is "the idea of the **maximum** of division and unification of the understanding's cognition in one principle." (A665/B693) If this is necessary for applying the understanding, must it not possess the objective validity of the understanding? Kant comes very close in the Appendix to granting a certain objective validity to the Ideas. In defending Kant's moves, Allison notes that Kant is wrestling with a problem that he eventually solves with the idea of reflective judgment in the third *Critique*: "by assigning the legislation of these principles to judgment rather than to reason, Kant was able to preserve their transcendental status without having to attribute to them any sort of objective validity."[20] In the Logic, Hegel will follow Kant's move to teleology, and to the demand for a maximum of division and unity, but he does so without the anxiety of overstepping limits and without the need to parcel out the principles among faculties that, even in Kant's ultimate view, must themselves be united in reason.

2 Hegel's Generative Logic of the Concept

My aim in presenting Hegel's view is to demonstrate the role of the inference in uniting the formal unity of the Concept at the outset of LC with the all-inclusive Absolute Idea at the end of LC. While my tour through LC will necessarily be high altitude, I will hit on the essential points for seeing how, through the inference, Hegel ties together Kant's TA and TD projects. As with the other two parts of the Logic, LC consists of three parts, each of which itself has three parts:

Subjectivity	*Objectivity*	*Idea*
Concept	Mechanism	Life
Judgment	Chemism	The Idea of Cognition
Inference	Teleology	The Absolute Idea

The key question for mapping LC onto Kant's TA and TD projects is how to account for the middle Objectivity section. If he were following

the TD argument, Hegel should make a transition from the relational inferences at the end of Subjectivity to the real inferences of the Idea. He would then be following Kant in showing how the relational inferences generate the Ideas. Hegel's motivation for inserting the middle Objectivity section stems from his view that the Idea meets and exceeds the standards of objective validity. He thinks that Kant was simply wrong about restricting objective validity to the combination of intuition and judgment, and he thinks he needs to provide a replacement account in order to show that his Ideas do in fact meet (and exceed) that standard.

The first main Hegelian thesis we need to take on board concerns the nature of the project of the *Science of Logic* in comparison to Kant's *Critique of Pure Reason*. The most glaring difference is the fact that Hegel does not consider space and time within the Logic (they belong to the *Philosophy of Nature*). He also does not consider in the Logic the faculties of finite cognition such as consciousness and perception. In Hegel's view, all questions of actual cognition by embodied human beings are downstream from the basic logical account, which must be developed in the realm of pure thought.

H1: The unconditioned should be investigated in a purely logical manner, in terms of *thought-determinations* that are assessed in and for themselves. Questions about how the thought-determinations are to be realized in the "real" domains of nature and spirit depend on the logical account but they involve further material conditions that cannot be reduced to that logic.

As Hegel often notes, both the rationalist tradition and Kant's critique thereof did not focus enough on the assessment of various conceptual determinations "in and for themselves." At an important point in his discussion of Teleology, for instance, Hegel writes about Kantian reflective judgment and the principle of purposiveness that the status of the principle as subjective or objective is really not the issue. The fundamental issue is *logical* and must be assessed on the basis "of which of the two principles has truth in and for itself" (12.158, 655). He writes, "it makes no difference whether the principles should be regarded as *objective*, which means here, as externally existing determinations of nature, or as mere *maxims* of a *subjective* cognition" (12.158, 655). Hegel's point is that thought sets its own standards for what is true. The contrast of subjective cognition and objective nature is downstream from categorical determinations and the evaluation of the truth of those determinations within thought. It is a thorny issue (to put it mildly) to say what standards are used to thus assess logical determinations, since those standards themselves will seem to require justification, and a familiar regress threatens. Since my account is focused on LC, which is itself the result of a long treatment of being and essence, and since the Concept emerges from

that account as the "truth" of the earlier domains, I will just stick to the Concept itself as Hegel's basic standard of assessment.

It can seem that if we accept **H1** then Kant's transition issue in the Dialectic, namely the relation of logical to real conditioning, cannot even come up within Hegel's Logic. If Kant's account is predicated on an already established doctrine of spatio-temporal objectivity, and the transition issue only arises in the move from the logical to that objective (or "real") level, then it seems that Hegel's *Science of Logic* must remain on the side of logical conditioning alone. There is a highly qualified sense in which this objection is true since Hegel does not in fact consider objectivity in spatio-temporal terms in the Logic. Yet in another sense, the objection begs the main question at issue between Kant and Hegel, namely whether space and time themselves have to be essential to the standard of objectivity by which the Ideas are evaluated. If objectivity and reality can be developed in logical terms alone, then Kant's argument for the necessary contribution of spatio-temporal intuition will be undermined. Hegel certainly takes himself to be able to give an account of the Ideas in the Logic, and he certainly takes those Ideas to be about real and not *merely* formal-logical (or syllogistic) relations. He does not simply avoid the issue of a divide between the logical and the real, or between inferential syllogistic logic and the inferences of reason considered as real conditioning relations.

Hegel's alternate approach to the Idea is driven by an alternate approach to conceptual form based on the Concept of self-relating negativity. Following Fichte's transformation of Kantian self-consciousness into the "absolute I," Hegel takes the Concept to be that ultimate function of unity that is responsible for the determinacy of objects. Hegel takes Fichte's insight into the absoluteness of the I (and the consequent nullity of the thing in itself) one step further in thinking of the determinacy or manifold (Fichte's not-I) as always already implicitly contained in the Concept itself as its "moments" of particularity and individuality.[21]

H2: All reality and objectivity is to be understood as generated by the Concept, the self-relating negativity, which consists of the three moments of universality, particularity, and individuality.

While it is abstract in comparison with the Idea, the Concept must contain even in its abstract form the relational dynamics that enable it to develop into Objectivity and Idea. He writes, "But it is precisely the nature of the universal to be a simple that, by virtue of absolute negativity, contains difference and determinateness *in itself* in the highest degree." (12.33, 530) That absolute negativity is what allows Hegel to think of thought as self-determining in its progression to objectivity (as the negative of itself), and indeed in its *drive* to unity with the external.[22] Taking universality to be the pure concept

or simple unity, Hegel's claim is that such a power of unity must be capable of uniting what is different from it, the negative or determinate that it captures by relating the content back to itself. He thinks that this same thought is contained, though rather indistinctly, in Kant's doctrine of the unity of apperception in a priori synthesis.

Hegel's strategy in connecting the logical to the real use of reason relies on his claim that inferential logic should be able to capture *individuals* in their determinacy.[23] Hegel contrasts his Concept – as the unity of universality, particularity, and individuality – with the normal meaning in which one seems to make progress by ascending to higher and higher levels of generality. That normal meaning of universality would match Kant's treatment of the ascent of inferences on the side of reason's logical use. He contrasts two approaches to thinking of particularity (determinateness) as united with universality:

> *either* by virtue of an *abstraction* that lets the particular fall away and climbs to a *higher* and the *highest genus*, *or* by virtue of the *individuality* to which the universality in the determinateness itself descends. – Here is where the false start is made that makes abstraction stray from the way of the Concept, abandoning the truth. Its higher and highest universal to which it rises is only a surface that becomes progressively more void of content; the individuality which it scorns is the depth in which the Concept grasps itself and where it is posited as Concept.
>
> (12.49, 546)

The idea of a systematic unity culminating in a "*highest genus*" is dominant in Kant's theory of reason's logical use, but this ascent is clearly not the logical road that Hegel travels. Rather than abstracting away from particularity to reach a higher universal, Hegel thinks that the particularity must be preserved in an individual that is known in the totality of its relations (and thus also as universal) by a descent into the specific conditions of that individual.

H3: Logic achieves its own standard of objectivity in so far as it provides a conceptual account of individuality. Philosophy thus need not appeal to individual (singular) intuition as a separate source of knowledge of individual objects.

By including individuality within the Concept, Hegel is able to provide an alternative to Kant's immediate singularity of sensible intuition. He thus aims to meet Kant partly on Kant's own terms, for Hegel thinks that objectivity must include individuality to count as objectivity. But Hegel also moves to overcome Kant's criterion by adopting a conception of individuality that is not the immediately given, but rather is self-determining in its individuality.[24]

Hegel's strategy vis-à-vis individuality is complex, for he in effect gives two different versions of individuality. One is the immediate or bare individual and the other is the reflexive individuality of life and freedom. These can seem to be determinations that are too far from each other to count as the same concept (or conceptual "moment"). I do think that the ambiguity of the individual in Hegel has been a major obstacle to reconstructing (and indeed, comprehending) his Logic. Individuality is both the full Concept and "the loss of the Concept" (12.51, 548) that enables the transition to the subject-predicate structure of judgment. Full individuality, in the end, involves a self-determination that can only be achieved in real terms by living beings, free agents, and other shapes of spirit that derive their substance from life and freedom (e.g., the State).

While Hegel clearly includes full individuality in the initial (abstract) presentation of the Concept, securing the logical account of full individuality through the subject-predicate logic of judgment and inference proves challenging. He assumes that individuality can be captured through the Concept (and its expansion into judgment and inference), but he also thinks that many kinds of judgment and inference will be unable to account for individuality. This difficulty shows that Hegel does take on, and does not simply wish away, the core problem of Kantian cognition, namely the difference between singular intuition and universal concept. He tries to overcome that gap while respecting the different roles of subject and predicate terms in cognition. Hegel's logical cognition is not purely intuitive in the sense that a divine intellect can simply create instances from its concept of them. Rather, there must be a moment of internal dividing and reunification, and thus *a discursive moment within the whole*, for the Idea to gain and maintain the real conditioning. Hegel's concept is a unity that *divides itself* into subjective and objective, thus enabling objective validity to arise from the subjective logical forms. Instead of Fichte's pure I=I followed by a second moment of difference (I not-I), Hegel begins with the Concept as a whole and develops different through internal division. This moment comes to the fore in Hegel's treatment of *judgment* as the middle stage of Subjectivity.

Hegel's account of judgment in Subjectivity seems to follow Kant's table of judgments, but whereas Kant thought that every judgment could be characterized in four ways (quantity, quality, relation, and modality), Hegel thinks of each of the twelve entries in the table of judgments as itself a distinct form of judgment that is developed according to the relational dynamics of the Concept.[25] For our purposes, the key moment in this development comes in the "judgments of necessity," Hegel's name for the relational judgments. The *categorical judgment* expresses "the *substantial identity* of subject

and predicate" (12.78, 576), such as in the judgment "The rose is a plant" (12.78, 576) that connects the species rose to the genus plant. The *hypothetical judgment*, "*If A is, then B is*" (12.79, 576) connects to individual "concrete existences" (12.79, 576), and is the basic form of the relations of "*ground* and *consequence*, *condition* and *conditioned*, causality, etc." (12.80, 577) These two forms are supposed to be united in the third, namely in the disjunctive judgment, "A is either B or C" (12.80, 578), whereby an individual is classified as one of the species of a genus (rather than the others). But this judgment falls short: "although in the disjunctive judgment the objective *universality* has attained completion in *its particularization*, the negative unity of the latter has only retreated *into it* and has not as yet determined itself as the third moment, that of *individuality*." (12.85, 582–83) While disjunction does capture the division of the universal into the particular, it does not account for the descent to individuality. That only comes in the "Judgment of the Concept", which includes three judgment types that are explicitly normative judgments of individuals in light of their specific realization of their objective universal.

It might, at first sight, seem quite unlikely that reference to individuals could be advanced through an inferential form. In Kant's own example of the logical use of reason, prosyllogisms show the ascent away from individuality to higher universals. But Hegel thinks that the relational inferences involve the complete conditions or relations that constitute an object rather than just higher-order categories. There is a sense in which Kant also aimed in his Ideas – as inferences of reason – to capture individuality. This is explicitly the case with God in the transcendental Ideal (disjunctive inference), but it is also the case with the simple substantial soul (categorical inference) and the uncaused free cause (hypothetical inference) of the third Antinomy. Those arguments failed for a variety of reasons, but the most common reason is that the inferences illicitly extended the application of reason to the spatio-temporal domain even while denying that they need to rely on sensible intuition.[26] Hegel thinks that objectivity can be achieved through the interrelations of the moments of the Concept expanded through an inferential form.

H4: Taken together, the relational inferences can provide sufficient conditions for the (logical) existence of objects and thus can define objectivity. The presentation of the forms of Objectivity are inferential totalities that share with Kant's Ideas the aspiration to the unconditioned.

The relational inferences are not singly able to generate objectivity, but taken together and extended to totality they determine the first two steps of Objectivity. I will briefly present the progression of the relational inferences in order to prepare the ground for a discussion of Objectivity as an inferential totality in the next section.

Hegel thinks of the categorical inference along the lines of the syllogism that connects an individual (Socrates) through its universal genus (human) to a particular essential property (rationality). While claiming that here "objectivity begins" (12.120, 619), he also notes that "because the subject is an *immediate* individual, it contains determinations that are not contained in the middle term as the universal nature" (12.120–21, 619). This worry shows that Hegel is not reverting to a prosyllogistic strategy of ascent to higher categories here. It is not the containment of individuals under a higher universal that is at issue, but rather the ability of the universal and particular to capture the full specificity of the individual. The deficiency of the categorical inference is supposed to be corrected in the hypothetical inference in which a (universal) totality of conditions determines the individual (in If P, then Q; P; therefore Q, Hegel thinks of P as the totality of conditions that produce an individual event or object Q). In this case, the problem is that there is no specific (particular) principle leading from the totality of conditions to the individual. Hegel presents the disjunctive inference as the unity of the categorical and hypothetical inference and as solving the inadequacies of the previous forms. This move appears to repeat the presentation of the disjunctive judgment, but whereas in the presentation of judgment Hegel had turned immediately to the shortcomings of a disjunctive judgment and then to the "judgments of the concept," in the inference section he moves straight to "Objectivity" without detailing a fourth form of inference that would correspond to the judgments of the Concept. Yet the problem that he diagnosed with the disjunctive judgment does not seem to have been solved. It is not at all clear how individuality is captured in the right way in the disjunctive inference, which seems to rely too much on the general differentiation into species (and not enough on a totality of conditions). This problem, it turns out, reappears in the pivotal transition towards the end of Objectivity that leads to the Idea.

3 Hegel's Inferential Objectivity

When Hegel makes his transition from the disjunctive inference (the last moment in Subjectivity) to "Objectivity," it can seem that he is simply biting the metaphysical bullet of pure reason, that he is endorsing the metaphysical conception of God that Kant arrived at through the disjunctive inference. At the opening of "Objectivity" he writes that the transition from conceptual to real determination, from logic to existence, has taken place:

> Of the Concept, we have now first shown that it determines itself as *objectivity*. It should be obvious that this latter transition is

> essentially the same as the *proof* from the *concept*, that is to say, from the *concept of God* to his existence, that was formerly found in *Metaphysics*, or the so-called *ontological proof*.
>
> (12.127, 625)

Yet it also quickly becomes apparent that he is not engaged naively in the inferences to the unconditioned that Kant gives in the Dialectic. He reminds us that he has already dealt with and dismissed the "*sum-total of all reality*" (12.127, 626) earlier in the Logic. In that earlier text he wrote, "God as the *pure* reality in all realities, or as the *sum-total* of all realities, is the same empty absolute, void of determination of content, in which all is one." (21.100, 86) In the introduction to Objectivity, he argues that it makes sense to align this transition with the proof of God's existence even though no content that we traditionally associate with God's agency is yet at hand.

The key point he wants to make upfront is that in "Objectivity" all the (logical) conditions are in place for objects to exist (to be "given" in the sense that Kant invoked in his Supreme Principle).[27] Because these shapes purport to establish relations sufficient for the existence of objects, they cross over from the logical conditioning of "Subjectivity" to the real conditioning characteristic of metaphysics. This real conditioning has three main forms – Mechanical, Chemical, and Teleological – that set their own relational terms of objectivity and that must be assessed in their specific adequacy to the Concept. He does not resort to a separate metaphysical deduction to connect the forms of objective totality with the forms of inference, but such an alignment is implied (though the three parts of Objectivity do not line up so neatly with the three relational inferences). Hegel's main aim is to show the inferential forms to be constitutive of objects, as the basis of real conditioning relations that constitute objectivity. This argument is closer to a Kantian transcendental deduction, but for Hegel, in the Logic, there is no reference to experience in the argument for the objectivity of the real inferences. Rather, Hegel works with the relational dynamics of the Concept to show how adequate the totalities are for the full determination, and indeed for the *self*-determination, of objects.

Hegel first gives a "formal" version of the object at issue: the mechanical object, the chemical object. This phase shows how inferential relations extended to a totality constitute objects in the sense that objects are nothing but loci of relations, conditions of a certain sort set by the form of inference. The next phase is the *process* in which multiple objects are posited in a differentiated relation against each other. This move is a tacit acknowledgment that an objective totality of relations is unconditioned only in a limited sense. Without relations between *differing* objects in a process, objectivity is only a formal matrix of relations

in which objects are only stipulated to be completely determined and are lacking specific individuality. An unconditioned individual object has to be self-sufficient and differentiated, not the mere sum total of all real relations.

Adequacy to the Concept is the standard for Hegel's overcoming of Kant's version of objectivity validity, but the Concept itself is not merely a formal schema that an object has to exemplify. When Hegel considers the types of objectivity and finds them wanting, it is because the *inferential resources* available to objectivity (including to chemism) are inadequate to capture a determinate totality that meets the requirements of the Concept. By demonstrating this inadequacy, he is *simultaneously* testing out replacements for Kant's standard of objective validity and performing his own critique of merely objective forms of the unconditioned. The challenge for his account of the *process* is that for a process to be *unconditioned* it must be *self-sustaining*. The process cannot be dependent on something external to keep it going, but must re-start its cycle when it reaches the end. It is this condition that finally leads from Objectivity to the Idea in Hegel's full sense of the term.

The limitations of the first form of conceptually determined totality are immediately evident in the treatment of "Mechanism." The totality of the mechanical object does not include any specific difference in the relations of objects to each other. The object is indifferent to other objects but is also determined by the relations to the other objects. It is what Hegel calls a "formal totality" (12.135, 633) lacking self-determination in which each object is only determined by other objects, which are themselves determined by further objects.[28] Mechanism is an objectified version of the *hypothetical inference*, for it imagines all objects defined relationally through conditionals. It can be extended to a view of cause and effect (though Hegel has dealt with that in "The Doctrine of Essence" (LE for Logic of Essence) and thus does not make it central here) as defining objects as mere nodes in a total causal nexus.[29] In its pure form, mechanical objectivity is quickly found wanting on its own terms, for it is not able to differentiate any relations and thus is unable to distinguish or explain anything.[30] The "mechanical process" is Hegel's way of thinking of *resistance*, a *difference* between items that must then be synthesized in a new totality. The mechanical process is the first version of an object that is constituted by an objective inferential process of action, reaction, and result. It is also the beginning of the development of individuality as an active center of determination through interaction with a surrounding environment.[31] Within mechanism, Hegel argues that the process is stabilized in "absolute mechanism," which he illustrates with the solar system and the State as an inferential totality oriented by a central body (the sun, the government). Thus does the formal unity become a real unity determined by a substantial center or

universal. It is "*objective* universality … the pervading immanent essence of the objects." (12.143, 641) This is a move to re-introduce a categorical dimension, a genus concept, into the picture of objectivity. It prefigures the relation of whole and members in the living organism.

The treatment of Chemism is a first attempt to unite the categorical and hypothetical inferences, and the *processes* of Chemism are Hegel's attempt to see how much work the *disjunctive inference* can do in defining an objectivity that is adequate to the Concept. The relations of Chemism are the objective form of the disjunctive inference, the version parallel to the "categories." Recall that the disjunctive inference is supposed to combine the best elements of the categorical and hypothetical inferences. This makes sense of why the opening of "Chemism" presents the chemical object both as the "genus" and as conditional on relations to other objects. Each chemical object has a specific nature, its substance or genus, which is in turn defined through the relation to another: "the being of one object is the being of another." (12,149, 646) The real advance of Chemism comes in the three *processes* that exhibit the disjunctive inference. This naturally bears some resemblance to Kant's third category of relation, *community*, and indeed Hegel writes of the two chemical objects, "since in concrete existence the two stand over against each other, their absolute unity is also a still formal element that concretely *exists distinct* from them – the element of *communication* wherein they enter into external *community* with each other." (12.150–151, 647) The disjunctive inference is essentially an *activity*, and in the three processes, Hegel aims to show what objectivity so constituted amounts to *as a totality*. They enter into a reciprocal relation that is defined by their disjunction into entities with distinct but complementary natures, and chemism is thereby "the concrete concept as the principle of the *disjunction* into extremes whose *re-union* is the activity of that *same* negative principle that thereby returns to its first determination, but returns to it *objectified*." (12.152, 649) Yet even with the three processes complementing each other, Chemism still falls short of an *unconditioned* totality because the processes do not *sustain* each other. The results do not reinitiate the processes, so the objectivity remains dependent on, *conditioned by*, an external activity to instigate the processes.[32]

The real successor to the chemical process is the internal teleology that is the core structure of the Hegelian Idea. To get to that Idea Hegel must first introduce a new inferential form, which he presents as three steps of external teleology.[33] On my reading, Hegel introduces with "Teleology" the inferential correlate to the judgments of the Concept, namely the inferences of the purpose, means, and realized purpose. He introduces Teleology with a discussion of Kant's treatment of teleology in the third *Critique*, writing, "Since he ascribes it to a *reflective faculty of judgment*, he makes it into a *mediating link* between the *universal of*

reason and the *individual of intuition*." (12.159, 656) In Hegel's terms, this implies that teleology is in a position to bring the logical moment of individuality (that the disjunctive inference lacked) together with the universality of the Concept. Within teleology, the objectivity of mechanism and chemism are figured as the 'means' that the subjective purpose captures and controls in order to realize the purpose in externality. To think the purpose in this way is *to move beyond judgment* to *a new form of inference*: "The connection of purpose is therefore more than *judgment*; it is the *inference* of the independent free concept that through objectivity unites itself with itself in conclusion [*zusammenschliessen*]" (12.159, 656). This is the announcement of the fourth form of inference, the inferences of the Concept, to correspond with the judgments of the Concept.[34] Those judgments had advanced in determining the individual by evaluating the individual as good or bad through its adequacy as an expression of its (universal) concept or kind. In the three teleological inferences – which are distinguished not so much by their structure (they all contain a purpose, means, and accomplished purpose) as by which of the three moments predominates – the individual can take the place of the initial *subjective* purpose or the realized purpose as an individuated event. Likewise the universal is either the purpose in the abstract prior to realization or the realized purpose as the adequate realization of what in the initial intended purpose is merely individual. The decisive advance of the teleological inferences over the disjunctive inference is this attention to individuality. The advance over the judgments of the Concept is the self-determination of the individual through the purpose-means relationship. The progression within teleology from the inference of subjective purpose to the inference of the realized purpose is the identification of specific means with the purpose so that those means constitute the purpose rather than being external to that purpose. By going through the teleological inference in its three forms – as subjective purpose, means, and realized purpose – Hegel incorporates mechanism and chemism into the new inferential form. In doing so, Hegel preserves the element of discursivity that was so important to Kant's view of the understanding. Purposiveness builds on the conditionality (hypothetical inference) characteristic of discursivity but does so in a way that incorporates it into the self-generating Concept and Idea.[35]

Hegel writes that in Teleology the (subjective) Concept returns in the form of the purpose. Hegel's architectonic is strained here, for Teleology is less a version of Objectivity and more a new set of (teleological) inferential forms that are the basis of the Idea proper, objectified first of all as *life*. A further clue to this strained architectonic is that there is a teleological object (the living individual) followed by a life process, which follows the object-process dynamic of Mechanism and Chemism. In light of this similarity, it would make sense to view Mechanism and Chemism as proto-Ideas, objective totalities that do not fully meet the

standards of the Concept, with Teleology is an extension of the forms of inference from 'Subjectivity.' From the other side, we could view Life as the third form of Objectivity that has reached the form of the Idea. All three are objectifications of inferential form, the three forms of relational inference plus the (relational) teleological inferences. Summing up and looking ahead, I read the progression from Mechanism through Life as follows:

Mechanism: Hypothetical Inference (Cause and Effect of mechanical interaction)
  Re-emergence of Categorical Inference in "Absolute Mechanism"
Chemism: Categorical Inference in chemical natures and Hypothetical Inference as the relation of chemical objects to each other
  Disjunctive Inference and Community in reactive chemical processes
External Teleology: Teleological Inferences of Purpose, Means, Realized Purpose
Life (Idea): Internal Teleology: Teleological Inferences are self-sustaining and support objective (living) individuals

In my reading, the teleological inferences are the pivotal advance that enables the transition to the Idea. But the teleological inferences can only form a shape of objectivity and thereby unite the subjective and objective after the transition to life as *internal purposiveness*. The upshot of my argument thus far is that Hegel's teleological inference can only be seen as a *response* to Kant if we see it as a response to the inadequacy of the other forms of judgment and inference. Teleology introduces a new form of inferential unity, or totality, that reflects the difference of Hegel's Concept from both the formal unity of Kantian transcendental apperception and the inferential totalities of Kant's Ideas. The crucial claim is that the teleological inference does in fact capture the individuality that Kant assigns to spatio-temporal intuition. Teleology can maintain the substantial unity of the categorical inference while incorporating the external conditionality of the hypothetical inference. Teleology can thus lay claim to objective validity through an immanent critique of Kant's own judgmental and inferential forms (of course Hegel has plenty of work left to do since Kant also recognized internal purposiveness yet denied it a constitutive function as well).[36]

We can now see that Kreines presents us with a false choice in opposing the objectivity-constituting project of the TA to the TD project of explanation and metaphysics. Kreines' solution, which he calls "immanent concepts," in fact relies very heavily on the categorical inference (including the categorical judgment), which he assimilates to the category of "substance" in order to claim that Hegel's overall account remains oriented by *substantial* or *kind* relations. Kreines' overall interpretive

aim, to show how Hegel's Idea unites immanent concepts with the insubstantial structures of mechanism and chemism, is the right one. But only if we attend to the way that the hypothetical inference functions in mechanism, and the way that disjunction is explored and shown to fail in chemism, does Hegel's overall account hang together as a response to Kant. In moving directly to Life from the conditioning (hypothetical) relation of Chemism, Kreines essentially ignores the disjunctive inference and the work that its objectified version – community – is supposed to do. This makes his account of teleological explanation much less convincing as a reading of Hegel's actual text and as a response to Kant. Only by taking seriously the structure of Hegel's Concept and the working out of conceptual form in judgment and inference does the answer to Kant's criticism of the Ideas come into focus as an immanent critique of Kant's own view.

4 The Idea as Self-constituting Inferential Process

Hegel claims that the Idea

> is the unconditioned, because only that has conditions which essentially refers to an objectivity that it does not determine itself but which still stands over against it in the form of indifference and externality, just as the external purpose had conditions.
>
> (12.173, 670)

What he calls "the external purpose" here is the intentional model of teleology that closes Objectivity and that leads to a model of functional internal teleology in which all the conditions are self-determined. Whereas the external model of purposiveness (intentional teleology) posits a purpose outside of the world to explain that world, in internal purposiveness (functional teleology) the purpose is the self-maintenance, self-organization, and self-reproduction of the teleological system (see Hegel's praise of Kant for distinguishing the two models at 12.157, 654).

We need to come to terms with the *drive* and *process* dimensions that are central to Hegel's conception of internal purposiveness. In Mechanism and Chemism, the process was relatively unproblematic because the other elements in the process were homogenous with the objects undergoing the process. In Teleology the point of the process and drive is to show how the subjectivity of the Concept (the purpose) and the objective externality are united. But can something that has a process and drive to overcome opposition be *unconditioned*? It would seem that such an entity would be conditioned by whatever it is that the process is aiming to overcome. That is, the persistence of process and drive would seem to cut against Hegel's claim that the purpose genuinely *determines*

objectivity. By Kantian lights claiming that a drive to overcome objectivity entails that the drive itself is objective (and unconditioned) seems like cheating.

The process of internal teleology is not a one-time event, for then it would be external, a chain of hypothetical inferences controlled by an intention with a discrete beginning and quiescent end-state. For it to get over the relativity and arbitrariness of mechanism, the completion of the process must also be the beginning of a new round of the purpose-means-realization cycle. To actually constitute a totality (unconditioned) is to have means (conditions) adequate to the initial purpose: the means function in concert to realize the purpose of the whole, namely self-reproduction. All of these structural elements are met in the individual living organism, the self-organizing whole that was the focus of Kant's argument in the second half of the *Critique of Judgment* and that Hegel takes over for his conception of life as "the immediate Idea."[37] In the first phase of Hegel's argument, the purpose is the healthy functioning of the individual organism. The conditions or "means" are the subsystems and their organs – circulatory (heart), respiratory (lungs), digestive (stomach, intestines), etc. The realized purpose is the actual healthy functioning of the individual. The proximity of the initial and realized purpose, and the literal internality of the means to the overall organism give a sense of why the Idea is immediate in the case of the individual organism. The explanatory issues raised by Kant and still discussed today are how to think of the whole as determining ("causing") the members (subsystems) when the whole itself would not exist without the members. The members themselves clearly depend on the organism (as Aristotle recognized already, an organ without the rest of the body cannot be what it is), and they would also seem to depend on each other in so far as each is necessary for the whole system to work.

The individual organism may be complete in itself, but it is only a "*subjective* totality" (12.186, 683) against another presupposed externality, namely against the element in which it lives. Hegel steps back to view the individual living organism in an external environment and asks how *that* externality or objectivity can help explain the internal constitution of the organism. Hegel employs the teleological conception of the drive to show how the organism is united with external objectivity through *need* and *pain*. He describes need as

> the twofold moment of self-determination of the living being by which the latter **posits itself as negated** and thereby refers itself to an *other* than it, to the indifferent objectivity, but in this self-loss it is equally not lost, preserves itself in it and remains the identity of the self-equal concept.
>
> (12.187, 684, my bold)

The dynamic of self-determination through self-negation indicated in the bold text is the crucial dynamic of the Concept that enables Hegel to think of the drives as a self-determination that overarches the objectivity that negates the activity of the drive. He continues, "The living being is thereby the drive to posit *as its own* this *world which is other than it*, to posit itself as equal to it, to sublate the world and objectify *itself*." (12.187, 684) The living being is "absolute *contradiction*" and feels this contradiction as "*pain*" (12.187, 684), but this is just the impetus to the activity through which the living being unites the external world with itself.

> Because the living being is a drive, externality impinges upon it and penetrates it only to the extent that in principle it is already *in it*; hence the effect on the subject consists only in that the latter *finds* that the externality at its disposal *accords with it*.
>
> (12.188, 685)

The individual confronts a mechanical world, but that world is already part of life in so far as it meets the living being drive for self-preservation and thus offers the individual what we have come to call *affordances*. The decisive moment of the life-process is thus the assimilation of the environment into the living being. Through assimilation of the external, the organisms overcome the externality and determines itself by determining the other. By adapting itself to the environment, acting in specific ways to survive in relation to its environment, the individual reveals the purpose of the subsystems and characteristics that had previously only been determined in relation to itself.[38]

The individual activity in the process leads to "the genus" because the process explains why the individuals had the specific characteristics it does in the first place, namely because of genus characteristics developed in tandem with the external environment. Hegel sums up the life-process as the repetition and completion of the dynamics of positing the presupposition in its own self-production that had occurred in an immediate form within the individual. He writes,

> The living individual, at first cut off from the universal concept of life, is a presupposition yet unproven through itself. Through its process with the simultaneously presupposed world, it has posited itself *for itself* as the negative unity of its otherness, as the foundation of itself; thus it is the actuality of the Idea, so that the individual now brings itself forth out of actuality, whereas before it proceeded only from the Concept, and its coming to be, which was a *presupposing*, now becomes its production.
>
> (12.189–190, 686)

The process is that through which the individual demonstrates its self-sufficiency and shows why it is constituted as it is in proving itself through the presupposed world. It thereby demonstrates the power of the teleological relation to convert the conditional, mechanical relations into life. The conclusion that makes all this explicit is the account of reproduction and the propagation of the species even in the face of the death of individual members.

Hegel makes the transition to the Idea of Cognition through the structural similarity of universal-individual relation in life and in self-consciousness. While he addresses Kant's attempt to come to terms with cognition on the basis of intuition and understanding, Hegel frames the entire project through reason as the purposive attempt to unite the subject's cognition with the objective world. In his consideration of the project of synthetic knowledge in Kant's Transcendental Analytic, Hegel's focus is on the relation of a priori synthetic knowledge through the categories to the concept of *truth*. He aligns truth with the judgment of the concept, "This A, constituted in such and such a way, is good," where the evaluative predicate expresses the agreement of the individual with its specific concept. In calling this judgment theoretical, and merely finite and synthetic, Hegel points to the *givenness* of the external content (the problem that I referenced above as the deficiency of the judgment in contrast to the teleological inferences). With clear reference to Kant, Hegel writes,

> Remarkable is that this side of *finitude* is the one that of late has been clung to and accepted as the *absolute* relation of cognition – as if the finite as such were to be the absolute! On this view, an unknown *thinghood-in-itself* is attributed to the object, *behind* cognition, and this thinghood, and the truth also along with it, are regarded for cognition as an absolute *beyond*.
>
> (12.201, 698)

This is a contradiction that is supposed to come into the open and be resolved in the progression of cognition itself. In the more specific treatment of synthetic cognition, Hegel points to the individuality/singularity issue in Kantian cognition as the sticking point. He writes,

> although what in the object corresponds to the concept is no longer the abstract but the determinate form of the concept and hence the concept's *particularity*, the *individuality* in the object is nevertheless still *a given content*. Consequently, although this cognition transforms the objective world into concepts, what it gives to it in accordance with conceptual determinations is only the form; as for the object in its *individuality*, in its determinate determinateness [*der*

> *bestimmten Bestimmtheit*], this it must *find*; the cognition is not yet self-determining.
>
> (12.209, 707)

This critique clearly confirms my thesis that individuality is the focus of Hegel's efforts to move beyond Kant's transcendental logic. The long treatment of the forms of synthetic cognition – definition, division, and theorem – do not make much progress towards self-determination. Cognition has to come to grips with its own purposive nature before knowledge can express the self-determination of the Concept and thereby can account for its own possibility.[39]

The move to the Good is not simply a shift of topics, but rather a necessary progression owing to a failure to reach the truth because of "the unfittingness of the object to the subjective Concept." (12.230, 728) For my argument, it is important to see that this account is also driven by the demand for individuality, the negative self-relation that we already have seen in the individual living organism. This transition is similar to the move from mechanism/chemism to Teleology, a parallel that is evident in Hegel's explicit reference back to the teleological inference. Once again the form of purposive activity can provide an antidote to the deficiency of mere necessity, this time in the form of theoretical cognition (rather than simply in the objective forms of explanation). Here is how Hegel describes the re-introduction of the subjective concept:

> This determinateness which is in the Concept, is equal to the Concept, and entails [*in sich schliessende*] a demand for individual external actuality, is the *good*. It comes on the scene with the dignity [*Würde*] of being absolute, because it is intrinsically [*in sich*] the totality of the Concept, the *objective* which is at the same time in the form of free unity and subjectivity. This idea is higher than the idea of cognition just considered, for it has not only the dignity [*Würde*] of the universal but also of the absolutely actual.
>
> (12.231, 729)

Hegel expresses his version of the Kantian-Fichtean theme of the primacy of the practical in using "higher" and "dignity" to signify the greater determinacy and self-determination of the Concept in the practical domain. Hegel is wary of the *postulating* stance of the primacy of the practical thesis in Kant's practical philosophy. He thus does not think we can simply assert or posit as an unattainable ideal the realization of the Good. Because Hegel's version of the Idea "contains in itself [in sich] complete determinateness" (12.233, 731), it cannot be conceived as a subjective purpose acting on a recalcitrant outer world. Rather, the full practical inference of the Good must contain objectivity within it,

a move that Hegel also describes as uniting the Idea of the Good with the theoretical Idea of the true. Hegel contrasts the earlier stage of theoretical knowing with the at first equally one-sided practical idea. The practical Idea opposes itself to the theoretical Idea and aims to *impose value* on the objective, which exactly because of that one-sided attitude of imposition must see the actuality as "an insuperable restriction."[40] Hegel utilizes the intentional structure of the practical inference to undermine the self-standing nature of the (theoretically conceived) world opposed to the subject, and also conversely to show that the subject should not see itself as simply imposing value on that world. Re-applying the move from external to internal purposiveness, Hegel argues that in the purpose-means-realization progression, the seemingly recalcitrant necessary means are brought into the practical, are determined as being objectively *valuable*, as *ethical* affordances.[41] The move to the internal purposiveness of the Good in the Absolute Idea (and one of its "real" correlates, ethical life) establishes that the inferential patterns that define contexts of action constitute the world and secures individuality and freedom within it.

5 The Drive of Reason

Hegel's Absolute Idea encompasses all theoretical and practical reason, the method of that reason, and the system of the content that is developed on the basis of that method. This text is challenging, and I cannot detail its contents in this brief conclusion.[42] I will instead summarize the view and bring this essay to a close with four Hegelian theses in response to K5–K8 from Section 1. The vehemence of Hegel's opening of the absolute Idea no doubt stems from his frustration with Kant's tepid and ambivalent endorsement of the Ideas in the *Critique of Pure Reason*. Hegel writes, "All the rest is error, confusion, opinion, striving, arbitrariness, and transitoriness; the absolute Idea alone is *being*, imperishable *life*, *self-knowing truth*, and is *all truth*." (12.236, 735) Logic is only the first step, but the Absolute Idea is the core of all the other branches as well. He writes: "Nature and spirit are in general different modes of exhibiting *its existence*, art and religion its different modes of apprehending itself and giving itself appropriate existence." (12.236, 735) The absolute Idea is not a template that these real shapes have to fit, but rather the inferential method that allows those real shapes to develop their truth. In his treatment of the method, he repeatedly invokes inferential form to explain the structure of the absolute Idea, confirming my overall thesis that inferential form is central to LC and to Hegel's philosophy as a whole.

While Kant's TD diagnosed a certain transcendental illusion that results from thinking that the Ideas determine real entities, for Hegel the absolute Idea is the logical basis of the real because it captures determinate

content freed from mere givenness. But this content is admittedly of an unusual sort, as evidenced by Hegel's important terminological innovation in the opening of "The Absolute Idea." One of the most striking contrasts of Kant's and Hegel's approaches to the Idea is their differing uses of *Schein*, a term that made its official appearance in his Logic of Essence but that Hegel also gives a prominent place in the opening of the Absolute Idea. For Kant (K5) the Ideas as inferences of reason generate the *Schein* – translated *illusion* – that what we merely think through reason is in fact objectively so. Hegel by contrast gives a positive interpretation of *Schein* – translated by Giovanni as "shine" or "reflective shine" – as the determinacy of the Concept in the Idea prior to its "real" instantiation. "The logical Idea is the Idea itself in its pure essence, the Idea which is enclosed in simple identity within its Concept and the shining [*Scheinen*] has as yet to step into a form-determinateness." (12.237, 736) The roots of Hegel's terminological innovation go back to the opening of LE, where he begins his criticism of the essence-appearance distinction in Kant (and others).[43] In the Absolute Idea, he refers to "pure essence" and "shining" to account for the difference or determining that persists in the Logic even after all the supposed givenness (externality, etc.) has been overcome (12.237, 736). Whereas for Kant the content generated through reason's search for the unconditioned is "illusion," for Hegel "shining" is the determinacy that is posited by the absolute form, the Concept, Reason, in its purely logical mode.

H5: The completed inferential totality that is the Absolute Idea is the Concept developed into a system of pure logical content whose determinacy he calls *shine* to indicate its lack of reliance on any merely given content.

Whereas for Kant the illusion was the hypostatization of reason as the ultimate substance, the uncaused cause, or the sum total of all reality, and for Hegel, the same term is used to signify the Concept's ability to generate objectivity, knowledge, and the Good from its own relational resources. This point takes us back to Hegel's claim about pure logical content (H1), for he is claiming here that the necessary determinacy of logical form is not yet "real," not yet determined in spatio-temporal terms, but it is nonetheless necessary and the basis of the subsequently derived real necessity.

The absolute Idea is both a *result* and the *method* that has led to that result. The Absolute Idea has the structure of internal teleology, and is "a turning back to *life*" (12.236, 735). He identifies the method with "the *absolutely self-knowing concept*, as the *concept that has* the absolute, both as subjective and objective, *as its object* …" (12.238, 737). Just as the living individual is what it is only through a process that explains its constitution through its interactions with the external (which thereby ceases to be external) and leads to

reproduction, so the Concept in its method of overcoming the external (given) explains itself. As we saw in Section 4, he thinks that the internal purposiveness of life is a kind of self-production. Here it is self-produced knowledge of the whole through the parts and of the parts through the whole.

H6: The Absolute Idea is the *unconditioned* as a teleological method that has generated objective conditions and taken those conditions into itself as the means to its self-realization. He thus has achieved the form of the intuitive understanding in knowing, at the end, everything that has come before (the "parts" or "members") as elements of the whole.

In part, Hegel's Idea is meant to justify those "real" structures, most prominently ethical life and the Christian religious community, that he thinks do exemplify freedom as a form of life. But he is also justifying the LC as a whole as a structure of presupposing and positing that we saw with the development of life. The additional purity of this higher-level teleology is that its process is the pure method, the dialectical development of concepts through determinate negation and re-integration into a conceptual whole.

An essential element of Hegel's method is its *evaluative* character. I mentioned at the outset Hegel's criticism of Kant for embracing experience as a limitation in the theoretical domain while scorning it in the practical domain. Clearly, Hegel has followed Kant's practical claim of self-legislative reason. The Concept and Idea are evaluatively loaded in the sense that in constituting the world the method elevates the universal over the sensuous particular, and the active over the passive.

H7: The absolute Idea overcomes the Kantian divide of theoretical and practical Ideas by demonstrating the greater value of concrete universality and full individuality compared to mere formal necessity and immediate individuality.

These standards of universality and individuality are constitutive of the philosophical project, which must reconcile the blank necessity of the true and the one-sided impositionism of the Good. This evaluative thesis explains how Hegelian metaphysics is oriented by knowledge and spirit rather than by a neutral descriptive principle. His account follows the line in Kant's philosophy that originates in the Highest Good as the final purpose of the world. Hegel's account shows how this need not be a mere Idea or Ideal, but can be redeemed as actual in the intersubjective practices that Hegel gives the title Objective and Absolute Spirit.

The Idea, in general, is essentially drive and process, and this is also true of the Absolute Idea. The active element of unification in the drive and teleological process enables Hegel to think of the external conditions for the realization of life, knowledge, and the

good as internal to those purposes. He writes that the absolute Idea "harbors within itself the most extreme opposition" (12.236, 735); the method that progresses to the absolute is "reason's highest and sole *drive* to find and recognize *itself through itself in all things*." (12.238, 737) This gives us a view of the Idea that is both constitutive and regulative.

H8: The Absolute Idea is constitutive of reality and ethical practice, but in so far as it is also drive and process, it retains the regulative function of guiding empirical inquiry.

Hegel's goal in the Logic is to lay out the basic logical content of the world – "God as he is in his eternal essence before the creation of nature and of a finite spirit" (GW 21.34, 29). I hear in Hegel's "most extreme opposition" claim above an echo of Kant's claim that reason legislates to the understanding "the idea of the maximum of division and unification of the understanding's cognition in one principle." (A665/B693) We attain new empirical knowledge by discovering new divisions in nature, but it is only knowledge if we are able to unify it in a systematic whole. Hegel's task in the "real" parts of the system, nature, and spirit, is much messier and much more responsive to developments within the actual world. He writes that the "supreme and ultimate purpose of science" is "to bring about the reconciliation of the reason that is conscious of itself with the reason that *is,* or actuality, through the cognition of this accord." (E §6) That has a regulative dimension in the sense that what we look for in the world is determined by the structure of the logical Idea. This is of course not *merely* regulative, for if we find further real determinations that can be reconstructed through the Idea, we will have constituted that content in its truth.[44]

Notes

1 Officially the third installment of Hegel's *Science of Logic* is called "Science of Logic: The Doctrine of the Concept [Die Lehre vom Begriff]." It has come to be known simply as the Logic of the Concept or *Begriffslogik* (to follow the *Seinslogik* and *Wesenslogik*).

2 Citations of the *Science of Logic* give the GW volume and page number followed by the page number of the Giovanni translation.

3 Pippin (1989). For Pippin's recent reformulation of his position, see Pippin (2019). For a classic criticism of Pippin's early account, see Stern (2009).

4 Kreines (2015) holds that we must take Hegel's interest in the unconditioned as somehow bypassing concerns about cognition in favor of an argument about grounding, and he holds "that understanding Hegel will require a clean break with thinking of "reason" primarily in terms of justification, inference, and so one, and reason-giving practices, in this sense." 2015), 18 n24. The inclusion of inference in this list is quite striking given the centrality of inference to Hegel's account in the LC (the text which is also the focus of Kreines' account).

5 The inference has been emphasized especially by Brandom (2002, 2019), but since Brandom focuses almost exclusively on the *Phenomenology*, and on empirical rather than logical content, he does not attend to the role of inferential form in the Logic. For a suggestive account of a more metaphysical understanding of the inference, seen Hindrichs (2012).
6 See Förster (2012), 250–252.
7 I use these terms interchangeably as translations of *Einzelheit*; "singularity" is the standard for Kant translations while both "singularity" and "individuality" are used to translate the term in Hegel.
8 See the discussion in Allison (2004), 80–81.
9 "The same function that gives unity to the different representations **in a judgment** also gives unity to the mere synthesis of different representations **in an intuition** …" (A79/B104-105)
10 "Now since this rule is once again exposed to this same attempt of reason, and condition of its condition thereby has to be sought (by means of a prosyllogism) as far as we may, we see very well that the proper principle of reason in general (in its logical use) is to find the unconditioned for conditioned cognitions of the understanding, with which its unity will be completed." (A307/B364)
11 Willaschek (2018), 46–47. Grier (2001) separated these two principles as P1 and P2, and Allison (2004) follows Grier on this point.
12 See Willaschek (2018), Chapter 3, on Kant's changing views on whether a complete series of finite conditions could be considered unconditioned.
13 Allison (2004), 314. I am sympathetic to Allison's defense of Kant from the charge of conflating two senses of universality here.
14 Eric Watkins has claimed that Kant's real conditioning relation is a single kind of relation akin to what recent metaphysicians have called a "metaphysical grounding" relation. Watkins writes of "a generic notion of real conditioning that involves an asymmetrical, transitive, and intelligible relation of metaphysical dependence." Watkins (2016), 1039. Willaschek, by contrast, argues that real conditioning divides into the three different relation that follow the relational categories. Willaschek (2018), 75–77.
15 See Zuckert (2007) for an account of the overall structure of the third *Critique* and for an excellent treatment of Kant's understanding of the limitations of human cognition.
16 See Förster (2012), Ch. 11. Förster's reading of Hegel is focused on the *Phenomenology of Spirit*, when Hegel had not yet developed his full theory of the inference, my account takes this inheritance from Kant in a rather different direction.
17 For a good overview of purposiveness in Kant, see Gentry (2019).
18 Cited by Hegel at GW 12.174, 671.
19 See Allison (2004), 441.
20 Allison (2004), 436–437.
21 My thinking on the Fichte-Hegel relation is informed by Pippin (1989).
22 For an excellent treatment of the Concept's "absolute negativity," see Brady Bowman (2013).
23 See Redding (2014) for a discussion of Hegel's difference from Kant on this point.
24 See Redding (2014), 9.
25 As Longuenesse writes, "they no longer refer, as was the case with Kant, to different aspects according to which one and the same judgment can be analyzed as to its form. Rather, what we now have under the different titles are different types of judgments characterized by their form *and their content*: they correspond respectively to different moments in the progression

towards the identity of predicate and subject in judgment, and so to different contents for *both* predicate and subject." Longuenesse (2007), 210.

26 See, for instance, the analysis of the paralogism of substance, where Kant writes, "Thus the conclusion is drawn *per Sophisma figurae dictionis*, hence by means of a deceptive inference." (B411)

27 See Moyar (2018) for a discussion of the account. See also Ng (2020), 223 ff.

28 He writes,

> Consequently, like an existence in general, the object has the determinateness of its totality *outside it*, in *other* objects, and these again *outside them*, and so forth to infinity. The immanent turning back of this progression *in infinitum* must indeed be likewise assumed, and it must be represented as a *totality*, as a *world*, but one which is nothing but a universality brought to closure through an individuality that remains indeterminate, a *universe*.
>
> (12.135, 633)

29 See Longuenesse (2007) for a clear analysis of the LE.

30 See Kreines (2015).

31 I discuss this at greater length in Moyar (2018).

32 See Moyar (2018), where I draw on Burbidge (1996).

33 My understanding of Hegelian teleology has been informed by Devries (1991), Kreines (2015), Ng (2020), Pinkard (2012), Rand (2013), and Yeomans (2012).

34 In Moyar (2018) I line up the three teleological inferences with the three judgments of the Concept.

35 I disagree with Ng (2020) and Gentry (2019) on the priority of judgment over inference in the transformation that takes place in Teleology. By focusing on judgment they risk remaining in the paradigm of Kant's TA. The point of my bringing the TD logic to bear (and this is where I agree more with Kreines even though he eschews the language of inference) is to say that Hegel thinks a fundamental shift takes place in the move from the table of judgment and its categories to the relational inferences and their totalities. The appropriation of reflective judgment from Kant's third *Critique* is of course a key moment in my story as well, but for Hegel the implications of that new form of judgment are only spelled out through the inference. See Ng (2020), 187–188n37 for a discussion of the judgment-inference relation and my treatment of that relation.

36 For a detailed account of Hegel's appropriation of internal purposiveness and intuitive understanding from Kant, see Sedgwick (2012). See also Longuenesse (2007), Gentry (2019) and Ng (2020).

37 A question arises here of the relation of the Logic to the Philosophy of Nature, namely the extent to which the Logic argument is an argument about nature or solely within the realm of logical categories. See Englert (2017) and Gentry (2019) for the case that the logic project operates independently of the philosophy of nature. While I agree with Englert and Gentry that Hegel aimed to maintain the purity of the Logic as self-generated logical content, I am less convinced that it is important to separate sharply the Logic from the Philosophy of Nature. It is one and the same concept of life, and Hegel's account is certainly guided by his thinking about living organisms, so there is a danger in pressing the case for separation too hard that one is arguing for a distinction without much of a difference.

38 I draw here on the account of the life process in Kreines (2015). I have also learned a lot from the account of life in Englert (2017) and Ng (2020).

39 Towards the end of the discussion he registers his agreement with Kant's critique of mere conditional reasoning (12.229-230, 727–728). He also praises Jacobi's and criticizes Kant for not concluding from his own critique that the content of spatio-temporal appearances is finite and thus untrue in comparison to the (true) determinations of reason.

40 "[T]his actuality constantly confronting it as an insuperable restriction is in and for itself a nullity that ought to receive its true determination and sole value [*einzigen Wert*] through the purposes of the good." (12.233, 731–732)

41 His reference to "the evil" is a clue that he is making the same move here that he makes from "Morality" to "Sittlichkeit" in the *Philosophy of Right*.

42 For an excellent recent commentary, see Siep (2018).

43 See 11.249, 345.

44 I would like to thank Eckart Förster and Gerad Gentry for helpful comments on an earlier version of this paper.

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5 'With What Must Transcendental Philosophy Begin?'

Kant and Hegel on Nothingness and Indeterminacy

Nicholas Stang

§1 Introduction

At the end of the Transcendental Analytic Kant makes a fascinating remark about how the system of transcendental philosophy should begin:

> Before we leave the Transcendental Analytic behind, we must add something that, although not in itself especially indispensable, nevertheless may seem requisite for the completeness of the system. The highest concept with which one is accustomed to begin a transcendental philosophy is usually the division between the possible and the impossible. But since every division presupposes a concept that is to be divided, a still higher one must be given, and this is the concept of an object in general (taken problematically, leaving undecided whether it is something or nothing).
>
> (A290/B346)[1]

These remarks precede a brief discussion of different concepts of "nothing" and a table in which these concepts are arranged, which has come to be known as the "Table of Nothings."

These observations on transcendental philosophy are said to "seem requisite" for the "completeness of the system." However, the *Kritik der reinen Vernunft (KrV)* does not itself contain the complete system of transcendental philosophy, but only the preparatory critique of our cognitive capacities.[2] In this passage Kant is discussing what the "beginning" of that eventual system must be, that is, whether it is the distinction between something (the possible) and nothing (the impossible), or instead the higher and more general (and thus less determinate) concept "object in general." We might then think of this section as bearing the title "With What Must Transcendental Philosophy Begin?"

This means that this short section is thematically connected to the beginning of Hegel's own transcendental philosophy, the *Wissenschaft der Logik* (*WdL*), and its methodological preface, "With What Must the Beginning of Science Be Made?" In that short section Hegel, like Kant, argues that his "transcendental philosophy"—the pure science,

the science of logic—must begin with an indeterminate concept.[3] But Hegel differs from Kant in thinking that this indeterminate beginning must be *absolutely* indeterminate (rather than merely less determinate than "something" and "nothing") and identifies this absolutely indeterminate beginning as "pure being." In the opening sections of the Logic, Hegel argues that after "pure being," the next concept of Logic is "nothing." Thought then gets involved in the contradiction that pure being both is and is not identical to pure nothing, a contradiction which is then resolved by introducing a further concept, "becoming" (*Werden*), and eventually 'determinate being' (*Dasein*), which includes "something" (*Etwas*) as one of its moments.

To my knowledge, Hegel nowhere discusses the "Table of Nothings," and the parallels I have pointed out may seem merely verbal.[4] However, I will argue in this essay that they are more substantive than this. The Table of Nothings gives us a unique vantage point on Kant and Hegel's different methodological reflections on the "beginning" of transcendental philosophy. Although Hegel never presents them this way, we can see his methodological reflections on the role of <*being*>, <*nothing*>, and <*something*> as responding to problems that arise purely immanently within Kant's own theory.[5]

In **Section 1** I examine Kant's argument about how transcendental philosophy should begin and uncover two key premises in it, which I call *Concept Division* and *Highest Concept*. In **Section 2** I turn to the details of the Table of Nothings and explain what the concept "nothing" means for Kant. In **Section 3** I argue that Concept Division and Highest Concept, when thought through, pose a serious problem for the "beginning" of Kantian transcendental philosophy: the highest concept of transcendental philosophy ("object in general") is completely indeterminate, and this indeterminacy threatens to infect every more specific concept ('something' and 'nothing'). In **Section 4** I briefly explain Hegel's project of a science of Logic and argue that it constitutes his transcendental philosophy. In **Section 5** I explain why Hegel embraces the conclusion that proved so problematic for Kant: the beginning of transcendental philosophy (Logic) is a completely indeterminate concept: not "object in general" but "pure being." In **Section 6** I reconstruct why Hegel thinks, contra Kant, that the opposition between this completely indeterminate concept and its negation, "pure nothing," is enough to generate the rest of the content of Logic. I conclude in **Section 7** by comparing Kant and Hegel's methodological reflections on the concept of nothing to the opening of Baumgarten's *Metaphysica*.

§2 The Beginning of Transcendental Philosophy

In the second sentence of the passage I quoted in the Introduction, Kant speaks of how one is "accustomed" to begin in transcendental

philosophy. This can cause some perplexity if one assumes that "transcendental" means what Kant had said it means at A56/B80: *a priori* cognition "by means of which we cognize that and how certain representations (intuitions or concepts) are applied entirely *a priori*, or are possible (i.e., the possibility of cognition or its use *a priori*)." It is odd that one can be "accustomed" to anything in transcendental philosophy in this sense, for one of Kant's main contentions in the *KrV* is that his predecessors had failed to inquire into how *a priori* cognition is possible in the first place; that is, they had failed to engage in transcendental philosophy in precisely this sense. It is more natural, then, to read Kant here as meaning "transcendental" in the broader sense originally defined in the A Introduction: "I call all cognition transcendental that is occupied not so much with objects but rather with our *a priori* concepts of objects in general. A system of such concepts would be called transcendental philosophy" (A11–12).[6] In this sense, something can be 'customary' in transcendental philosophy because even before the *KrV* there has been transcendental philosophy, that is, the systematic exposition of our *a priori* concepts.

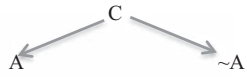
Kant's claim about how one "customarily" begins transcendental philosophy is, I think, a reference back to the beginning of the work of transcendental philosophy he knew best (having taught from it for years), namely, Baumgarten's *Metaphysica*. Baumgarten does indeed begin with a distinction between the impossible and the possible:

> §7. Nothing, negative (cf. §54), what cannot be represented, impossible, inconsistent, (an absurdity cf. §13), involving or implying a contradiction, contradictory—is both A and not-A. Or, there is no subject of contradictory predicates, or, nothing both is and is not. 0 = A + not-A. This proposition is called the principle of contradiction, and it is absolutely primary.[7]
>
> §8. That which is not nothing is SOMETHING* [*Aliquid*]: the representable, whatever does not involve a contradiction, whatever is not both A and not-A, is POSSIBLE.
>
> (§7)[8]

The nothing is that which contains mutually contradictory predicates, such as a square circle or wise ignorance. The possible, conversely, is whatever does *not* contain a contradiction, whatever has mutually logically compatible predicates.[9]

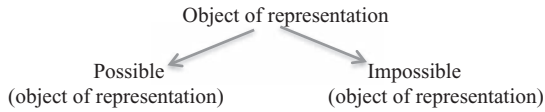
Kant makes a critical comment about Baumgarten's "customary" way of beginning transcendental philosophy: "But since every division presupposes a concept that is to be divided, a still higher one must be given, and this is the concept of an object in general (taken problematically, leaving undecided whether it is something or nothing)." (A290/B346). This sentence contains two crucial claims that will orient the rest

of the discussion in this essay. The first is that all division, that is, all distinction, between concepts presupposes a concept that is thereby divided, which must be a "higher," that is, more general, concept than either of the concepts that are distinguished. The thought is that a distinction between A and ~A (e.g., between the possible and the impossible) presupposes a more general concept in which this distinction is made; that is, a concept C such that the distinction is one between two 'determinations' of C. Call this claim *Concept Division*.



Concept Division

The second main claim is that in transcendental philosophy, the "higher concept" that is divided into the possible and the impossible is the concept of an object in general (*Gegenstand überhaupt*), which I take to be the concept of an object *of representation* in general.[10] Call this claim *Highest Concept*. We can see an echo of this claim in Baumgarten's description of the impossible and the possible as, respectively, "unrepresentable" and "representable." Kant's point is that Baumgarten should have reflected on the role of representation here, and should have begun his transcendental philosophy with an investigation of how *a priori* representation of objects is possible in the first place. Then he would have written a transcendental philosophy in the proper sense, that is, a critique of the capacity for *a priori* cognition, and he would have distinguished the possible from the impossible within the concept of an object of representation in general: an impossible object of representation, and a possible object of representation.[11]



(*Highest concept*)

This is a very minimal notion of "object," for as we will see, it includes objects that are impossible and even self-contradictory (the "objects" of self-contradictory concepts). Furthermore, it is a notion of object that is constitutively tied to representation: it is the concept of the "content" of a representation, what a representation is about.[12] This concept of "object" is always implicitly relative to a representation, of which representation it is the object. While there may be concepts of objecthood for which the principle "no object without representation" is false or question-begging, these are not the concepts of objecthood that Kant is here using.[13] The highest concept of transcendental philosophy is the concept of the object of representation for some subject.[14]

§3 Kant's Table of Nothings

If the highest concept of transcendental philosophy is <*object of representation*> then the distinction between "something" (possible) and "nothing" (impossible) is the distinction between a possible object of representation and an impossible object of representation. Before we continue to the details of Kant's Table it is important to understand what this distinction consists in.[15]

<*Possibility*> is a modal category, and modal categories, according to Kant, do not contain determinations of objects, but merely express the relation of objects to our capacity for cognition. "The categories of modality have this peculiarity," he writes in the Postulates of Empirical Thinking in General: "they do not augment the concept to which they are ascribed in the least as a determination of the object but rather express only the relation to the capacity for cognition [*Erkenntnisvermögen*]" (A219/B266). If <*possibility*>, being a modal category, is not a determination of objects that can be added as the mark of a concept but rather expresses the relation of a concept to our cognitive capacity, then the distinction between 'possible object' (something) and "impossible object" (nothing) is not a distinction between kinds of objects (those that share the possibility mark, and those that lack it), but a distinction between concepts of objects: those that agree with the form of our cognitive capacity (concepts of possible objects), and those that do not (concepts of impossible objects).[16]

Cognition has two stems: understanding and sensibility. Since possibility is a relation to our capacity for cognition, this generates a distinction between logical possibility and real possibility. The concept of logical possibility expresses the relation between the form of our understanding (our conceptual capacity) and a concept that agrees with that form, (i.e., one that applies to logically consistent concepts). The concept of logical impossibility expresses the opposite relation: that is, it applies to logically inconsistent concepts.[17] The concept of real possibility expresses the relation to the form of our capacity for cognition as a whole, not just understanding but sensibility as well. Thus, it applies to concepts of objects that can be given in intuition *and* can be subsumed under concepts by the understanding. This means that it applies to concepts that agree with the formal conditions of both intuition (space and time) and concepts (categories), as Kant says in the first Postulate of modality: 'Whatever agrees [*übereinkommt*] with the formal conditions of experience (in accordance with intuition and concepts) is possible' (A218/B265). The concept of real impossibility applies to concepts of objects that cannot be so cognized, either because their objects cannot be given in intuition (e.g., concepts of noumena) or because they cannot be brought under concepts (e.g., concepts of objects that do not fall under the categories or that violate the principles of experience).[18]

The next sentence of the Table of Nothings reads: "Since the categories are the only concepts that relate to objects in general, the distinction of whether an object is something or nothing must proceed in accordance with the order and guidance of the categories" (A290/B246). The complete set of formal conditions of experience includes categories of all four moments: Quantity, Quality, Relation, and Modality. We can then specify a nothing (i.e., an impossible object of representation) with respect to each of these moments:[19]

1 *Quantity*. The quantitative nothing is what cannot be represented using the categories of quantity. The categories of quantity are: <*unity*>, which denotes a single object of intuition; <*plurality*>, which denotes a collection of such objects brought under a concept; and <*totality*>, which denotes a plurality of objects which are also thought as a single object which is a whole of which those objects are the parts.[20] The determinate quantity of Fs is the number of 'numerically distinct' Fs, because all Fs are generically identical qua Fs. Since only intuition represents numerically distinct but generically (i.e., conceptually) identical objects, only concepts of objects that can be intuited have a determinate quantity (a number) that we can cognize. This means that we can only cognize the determinate quantity (number) of a concept if it is a concept of objects we can intuit. Otherwise, we can represent Fs only in respect of generic identity and distinctness, which means precisely *not* representing them in respect of numerical identity and difference, in other words, not being able to number them.[21]

Now compare Kant's highly condensed explanation of the first moment of the Table of Nothings:

> To the concepts of all, many, and one there is opposed the concept of that which cancels everything out, i.e., **none**, and thus the object of a concept to which no intuition that can be given corresponds is = nothing, i.e., a concept without an object (A290/B347)

The quantitative nothing, Kant says, is not merely the concept that happens to have no instances (e.g. "child of Immanuel Kant"), but the concept to which no corresponding object *can be given* to us. This means that such a concept is quantitatively indeterminate for us, that is, we cannot cognize the quantity of its extension. Kant then gives as an example "the noumena, which cannot be counted among the possibilities although they must not on that ground be asserted to be impossible (*ens rationis*)" (A290/B347). The concept <*noumena*> is a "quantitative" nothing because we cannot cognize noumena in respect of numerical identity and difference, for by definition we cannot intuit them.[22] This does not mean that

noumena are impossible, or even that there is no determinate number of them, for some other form of intellect may be able to intuit them, and represent them in respect of numerical identity and distinctness, and cognize their number.[23] It means only that their determinate quantity is not a possible object of cognition *for us*.

2 *Quality*. Kant's explanation of the 'qualitative' nothing is shorter and more straightforward. The categories of quality are <*reality*>, <*negation*>, and <*limitation*>. The concept of a reality is the concept of a positive quality of some sort (e.g., a sensation), while <*limitation*> is the concept of that quality as a limited degree of an intensive magnitude, that is, one that can be greater or lesser. The concept <*negation*> is the concept of the complete absence of that quality. For instance, warmth is the concept of a reality, the concept of a temperature is the concept of a limited degree of warmth (which can be greater or lesser), and the concept of cold is the concept of the absence of warmth. As Kant writes, "Reality is something [*Etwas*], negation is nothing, namely the concept of the absence of an object, such as a shadow or cold (*nihil privativum*)" (A291/B347).[24] The concept of the absence of reality is the concept of a *nihil privativum* because it is a concept of a "privative nothing," a mere lack or absence (*Mangel*).[25]

As we have seen, 'nothing' is in general the concept of the impossible object of representation, but it is puzzling why the qualitative nothing (*nihil privativum*) should be considered impossible. We not only represent absences of qualities (darkness, cold, etc.) on a regular basis, we do so using the second category of quality itself (<*negation*>). The answer, I think, lies in a remark that Kant makes later in this section: "If light were not given to the senses, then one would also not be able to represent darkness" (A292/B349). It is not representing darkness that is impossible, but representing darkness without ever having represented light; representation of the absence of a specific quality constitutively depends upon the capacity to represent its presence, which requires acquaintance with that very quality.[26] A being that has never tasted pineapple cannot represent it as absent. Likewise, the *nihil privativum ne plus ultra* would be the complete absence of any quality whatsoever. Without some qualitative sensory input or other, we cannot represent anything in respect of quality (reality, negation, or limitation).

3 *Relation*. The "relational" nothing is not, as one might expect, the concept of that which has only purely intrinsic properties (e.g., a Leibnizian monad), but the concept of that to which the relational categories—<*substance-accident*>, <*cause-effect*>, and <*reciprocal action*>—do not apply.

> The mere form of intuition, without substance, is in itself not an object, but the merely formal condition of one (as appearance), like pure space and pure time, which are to be sure something, as the forms for intuiting, but are not in themselves objects that are intuited (*ens imaginarium*).
>
> (A291/B347)[27]

Space and time are 'relational nothings' because they are impossible objects of conceptual determination under the relational categories. They are pure forms in which we experience causally interacting substances, not substances in their own right.[28] This means we can imagine pure space and time, devoid of objects, but we cannot experience them.[29]

4 *Modality*. The concept of nothing is the concept of an impossible object of representation, so the other moments of the table are already implicitly modal. What, then, remains for the fourth explicitly modal concept of nothing to do, other than to simply collect the formal conditions of experience already articulated and to form the concept of the "nothing *überhaupt*," that is, the concept of an object that fails to meet one or more of them (i.e., an object that is an *ens imaginarium*, or a *nihil privativum*, or an *ens imaginarium*, etc.)? This not only would render the fourth moment fairly trivial, but also conflicts directly with what Kant actually says: 'the object of a concept that contradicts itself is nothing, because the concept is nothing, the impossible, like a rectilinear figure with two sides (*nihil negativum*)' (A291/B348).[30] This is an invocation of logical possibility, but in the other three moments Kant has been concerned with what is logically possible but not really possible, that is, what is consistently thinkable but which cannot be represented under one or more moments of the Table of Categories.[31]

Each of the moments in the Table of Nothings represents what is impossible according to the corresponding moment in the Table of Categories. Hence, we would expect that the fourth moment would correspond to what is not possible or representable according to the fourth moment, Modality. Just as the qualitative nothing is what has no quality, the modal nothing would be what has no modality. But since it is real (im) possibility that the Table has been concerned with all along (what it is really impossible to represent quantitatively, qualitatively, etc.), we should expect precisely that the fourth moment represents an object that fails to meet the conditions necessary to represent its *real* modality (just as, e.g., the relational nothing is that which fails to meet the conditions necessary to represent it in terms of substance, and force).

This, I want to argue, is precisely what Kant means when he identifies the modal nothing as the object of a concept that contradicts itself.

A concept that contradicts itself cannot be represented in respect of real modality (i.e., as being really possible, or really impossible, or really necessary, etc.) for it lacks a condition of real modality, namely, logical possibility.[32] The fourth nothing, namely, the modal nothing, is the logically impossible, for real possibility and impossibility are determined only with respect to concepts that are logically possible. The logically self-contradictory is thus to modality as pure space is to relation, as the total absence of all reality is to quality, and as objects we cannot intuit are to quantity: they lack the necessary condition for cognizing objects in respect of the corresponding moment of the Table of Categories. But since the modal nothing is the logically impossible, and each of the other three nothings are "real" nothings, this means that the fourth nothing corresponds to the most *general* condition on being "something," namely, being logically possible. If we were to represent the Table of Nothings in terms of logical generality, the distinction between "logical something" and "logical nothing" would stand higher than any of the others.[33] Baumgarten was right about this much. But above that distinction would stand a more general concept, namely, <*object of representation in general*.>

This means that the Table of Nothings is the photographic negative (as it were) of the structure of Kantian transcendental philosophy. In transcendental philosophy we begin with the most general concept, <*object of representation*>, and then successively determine it by uncovering the conditions of possibility of such objects. This raises the intriguing question of whether transcendental philosophy must take the" positive" form in which Kant presents it in the *KrV*, that is, the successive determination of the concept <*object of possible experience*> (i.e., something), or whether it could instead take a 'negative form,' that is, as the successive determination of the concept <*impossible object of experience*> (i.e., nothing). These manners of proceeding are of course isomorphic to one another, which is why it is easy to map the structure of "positive" transcendental philosophy onto its photographic negative in the Table of Nothings. The "negative" presentation of transcendental philosophy would correspond to determining the bounds of possible experience from the "outside in", eliminating from cognition concepts of logically possible but really impossible objects, rather from the "inside out", determining the bounds of a domain of positively characterized cognitions.[34] As we will see below in **Section 7**, Hegel thinks that his transcendental philosophy, the science of Logic, could begin negatively with <*nothing*>. And, as we have already seen, Baumgarten begins his transcendental philosophy, his ontology, with <*nothing*>, the *nihil negativum*. But first I want to inquire into an aspect of Kant's presentation of the structure of transcendental philosophy in the Table of Nothings.

§4 With What Must Transcendental Philosophy Begin?

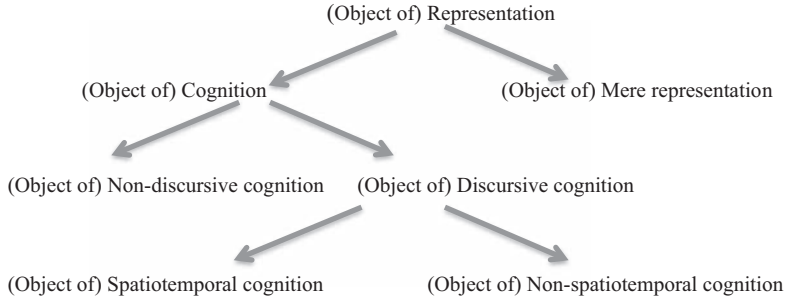
As we have seen, in the Table of Nothings Kant makes two important claims, one about the structure of concepts in general, the other about the conceptual structure of transcendental philosophy in particular. These are respectively: that whenever two concepts are distinguished from one another, there must be a more general concept in which they are divided and under which they both fall (Concept Division); and that the highest concept of transcendental philosophy is <*object*> (Highest Concept).

Earlier I assumed that this is the concept of an object of representation in general, but now I will defend that assumption.[35] Let us assume the highest concept of transcendental philosophy is something more determinate; for example, the concept specifically of an object of discursive spatio-temporal cognition. This would make sense, since transcendental philosophy is an inquiry into our cognitive capacity, and we possess a discursive spatio-temporal capacity for cognition. I will now argue that Kant's own Concept Division principle entails that transcendental philosophy requires the more general concept of an object of representation in general.

Notice that relations of logical generality among concepts of objects are isomorphic to relations of logical generality among concepts of the kinds of representations of which they are objects. If the concept of representational kind K (e.g., representation) is logically more general than the concept of representational kind K* (e.g., intuition) then the concept <*object of representation of kind K*> (e.g., the concept of the object of representation in general) is logically more general than the concept <*object of representation of kind K**> (e.g., the concept of an object of intuition in general).

The concept <*spatio-temporal discursive cognition*> is contradictorily opposed to <*non-spatio-temporal discursive cognition*>, which requires (by Concept Division) that they be distinguished within a general concept, namely, the concept of discursive cognition in general, <*discursive cognition*>. But <*discursive*>, as a mark of cognition, is contradictorily opposed to <*non-discursive*> (i.e., <*intellectual*>), so this distinction must be made within a more general concept, namely, the concept of cognition in general, <*cognition*>. The same process can then be iterated with respect to the concept of cognition. As a mark of representation, <*cognition*> is contradictorily opposed to representation that is not cognition (the so-called *mere* representation), so this distinction must be made within a yet more general concept, namely, the concept of representation in general, <*representation*>. All of these relations are mirrored by relations among the concepts of the objects of these kinds of representation: according to Concept Division, <*object of discursive spatio-temporal cognition*> must be subordinated to a series of more general

concepts of object, at the top of which is <*object of representation*>. This is represented graphically in Figure One.



(*Figure One*)

But we can now ask, Where does this most general concept of representation get its content? Consider Kant's remarks on conceptual content in the Jäsche logic:

> *§17. Content and Extension of Concepts*
>
> Every concept, as partial concept, is contained in the representation of things; as a ground of cognition, i.e., as a mark, these things are contained under it. In the former respect every concept has a content, in the other an extension.
>
> (JL, 9:95)[36]

Every concept contains further concepts, which are its marks. The set of marks contained in a concept is its content; the set of concepts that contain a given concept as a mark is that concept's logical extension.[37] For instance, <*animal*> is contained in <*human*>, that is, it is a mark of that concept. The content of <*human*> contains <*animal*> (as well as <*rational*>), so, conversely, the extension of <*animal*> includes <*human*> (as well as <*dog*>, <*cat*>, etc.). Note that these relations of containment also correspond to relations of logical generality. <*Animal*> is logically more general than any concept in its extension (any concept that contains <*animal*> as a mark, e.g., <*human*>), because all such concepts fall under <*animal*>, but <*animal*> falls under none of them. Likewise, <*human*> is a mark of further concepts (its logical extension), and is logically more general than they are.

The marks of a concept are the more general concepts contained in it. The less general concepts contained under a concept are *determinations* of that concept. A determination of a concept must always be opposed to a contradictorily opposed concept, which is its negation. The more general concept is said to be 'less determinate' than its further determinations, and to predicate a determination of a concept is to *determine* that concept.[38] A judgment in which a concept is determined in always

a synthetic judgment, because, by definition, the predicate is not a mark of the subject.[39] For instance, to judge that some animals are rational is to determine the concept <*animal*> by predicating <*rational*> of one part of its 'sphere.' In doing so, I posit that some animals are rational rather than non-rational; that is, I exclude the contradictory opposite of rational from that part of the sphere of <*animal*>. This is a synthetic judgment, because <*rational*> is not a mark of <*animal*>. A maximally indeterminate concept would be a concept that is not a determination of any higher concept, that is, it would be a maximally general concept.

We can then ask, What is the logical intension or 'content' of <*representation*> (or equivalently, <*object of representation*>)? What are its marks? If it is truly the highest concept then there is no more general concept above it, which means it has no logical intension, no content. Where, then, does its content come from?

This may seem like an easy question to answer: we simply abstract from the case where we are presented with an actual instance, our own case of discursive spatio-temporal cognition. We abstract from this instance to the general concept <*discursive spatio-temporal cognition*> and then abstract further by successively abstracting marks of this concept, to <*discursive cognition*>, to <*cognition*>, to <*representation*>. While this may be a plausible psychological or even epistemological account of how we come to form this concept, it does not, I think, explain the content of the concept that is the result of this process, <*representation in general*>. To see why, compare this to the paradigm case of concept-formation by abstraction, Kant's discussion of how we form the concept of a tree:

> I see, e.g., a spruce, a willow, and a linden. By first comparing these objects with one another I note that they are different from one another in regard to the trunk, the branches, the leaves, etc.; but next I reflect on that which they have in common among themselves, trunk, branches, and leaves themselves, and I abstract from the quantity, the figure, etc., of these; thus I acquire a concept of a tree'.
>
> (JL, 9:94–5)

But notice that this is not an account of why <*tree*> has the content it does, for its content consists of the more general marks contained within it, for example, <*perennial*>, <*plant*>, and <*living thing*>, which are mentioned nowhere in this passage. This is an account of how we go from instances to more general concepts; it is not an account of why those more general concepts have the content they do. We could go further, and abstract from <*tree*> to <*plant*> to <*living thing*>, etc., but at each stage, the concept to which we have abstracted has a content only because it is a species of some higher genus. For instance, <*living thing*> is a species of <*body*> or some other concept. The empirical case, which is the only one where Kant spells out the abstraction story, is precisely one

that gives us no account of how a highest concept (a concept that is not a species of some higher genus) could have any content. So simply appealing to abstraction from our own case (i.e., discursive spatio-temporal cognition) to the concept of representation in general, by itself gives us no explanation of why this highest concept has any content.

Of course, its marks are not the only possible source for the "content" (*Inhalt*) of a concept, in Kant's theory; there is also the relation of the concept to objects that can be given in intuition.[40] However, I do not think that the relation to intuition will suffice to give content to the highest concept of transcendental philosophy, for the same problem that arose for the abstraction strategy will arise again here. Consider that the only objects that can be given to us for the concept <*representation in general*> are our own representational states, which are given to us through inner sense in temporal form, and thus fall under the more specific concept <*temporal representation*>. Likewise, the only objects that can be given to us for the concept <*object*> are spatio-temporal objects and thus fall under the more specific concept <*spatio-temporal object*>. But the arguments above show that we need to be able to think the more general concepts of representation and object *überhaupt*. Where then, does the more general concept get its more general content? Since intuitional content will be more specific, the relation to intuition does not explain it. We might try to say that these concepts get their content originally from their relation to the objects and representations we intuit, and we then abstract the more general concepts (of representation and object in general). But that lands us right back in the problems with the abstraction story: where do these more general concepts get their content?

Kant himself seems to have realized the problems involved in having a most general concept in transcendental philosophy:

> The most abstract concept is the one that has nothing in common with anything distinct from itself. This is the concept of something [*Etwas*] for that which is different from it is nothing, and it thus has nothing in common with something.
>
> (JL, 9:95)[41]

But this is precisely what he denies in the Table of Nothings, claiming instead that there is a more general concept, namely, that of an object in general, which subsumes both <*something*> and <*nothing*>. It is a sign that we have put our finger on a real difficulty that, in the very context in which Kant is talking about the hierarchical structure of concepts, he denies the very thesis that, I am arguing, generates a problem when thought through to its consequences.

If <*representation*> has no content, then Concept Division is a loose wheel, at least when applied to <*something*> and <*nothing*>. It requires us to think of these as specifications of some totally indeterminate

concept, namely, <*something* + *X*> and <*nothing* + *X*>, where X is a totally indeterminate mark. But a totally indeterminate mark cannot make a concept of which it is a mark any more determinate than it would otherwise be. This suggests that we can dispense with Concept Division, at least in the case of the highest concepts. In other words, it suggests the very model of where transcendental philosophy begins that Kant himself suggests in the Jäsche logic: the distinction between something and nothing, but not understood as a distinction made within a more general concept.

But this raises further questions: From where do <*something*> and <*nothing*> get their content, if not by being specifications of some more general concept? The very same problem that Kant faces with respect to <*object of representation*> will arise again with respect to these concepts when they are taken to be the highest concepts of transcendental philosophy. If these "highest" concepts have any content, there must be a yet higher concept, contra the assumption; but if they have no content, then they too are loose wheels, just like <*object of representation*>, and then the same questions repeats itself at the next level of concepts (e.g., more specific concepts of something and nothing), and every level of concepts after that.

I think that Kant does have a solution to this problem, but he never makes it explicit.[42] Thus I do not want to claim that these issues pose insuperable difficulties for Kant, but only that they are real problems. In the next section I will argue that when we turn to the opening of Hegel's *WdL* we will find him grappling with the very same issues – the role of indeterminacy and the concepts <*something*> and <*nothing*> in the fraught question of how transcendental philosophy should begin—but offering a solution very different from Kant's.

§5 Hegel's Logic as Transcendental Philosophy

Before turning to the role of <*nothing*> at the beginning of Hegel's *WdL*, it is important to get clear on what the Hegelian project of a science of Logic is, and how it differs from the Kantian project of transcendental philosophy and its preparatory critique.

The science of Logic, the science contained in the eponymous *WdL*, is the science of pure thinking.[43] This means that it is the science of thinking qua thinking, or of thinking *überhaupt*: not thinking about any particular domain of objects, or under a particular set of conditions, but any thought about any content whatsoever. Since science is itself an exercise of thinking, [44] this means that in Logic, thinking thinks about itself, and does so without restrictions or conditions: in Logic thinking thinks about what it, just in virtue of thinking, thinks. Hegel's term for the content of Logic, the content that thought thinks just in virtue of thinking, is 'thought-determinations' (*Denkbestimmungen*).[45] I take

this to mean that these contents are what make thought determinately what it is: thought, insofar as it is determinate, is determinate in virtue of thinking these contents.

The content of thought is not one kind of content among others. There is not some more general genus 'content,' of which thought-content is one species among others (e.g., content of perception and content of desire).[46] Instead, the content of thought is content *überhaupt*. If some putative content cannot be thought, then it cannot be represented at all; it is not, in fact, a content in the first place. Nor is thinking, insofar as it is the topic of Logic, to be qualified as human, or finite thinking: it is thinking *überhaupt*. Hence, the conclusions of Logic will not need to be relativized or qualified with any phrase like "according to our human mode of thinking," "according to our conceptual scheme," etc. The conclusions of Logic are about what any thinking whatsoever (any entertaining or representing of any content whatsoever) thinks, that is, what its content is.

This means that Kant's original and most general characterization of transcendental philosophy applies to Hegel's Logic as well: "I call all cognition transcendental that is occupied not so much with objects but rather with our *a priori* concepts of objects in general. A system of such concepts would be called transcendental philosophy" (A11–12).[47] As I read Hegel's Logic, it is precisely such a system of pure *a priori* concepts, though in a sense of "*a priori*," "concept," and "system" that is somewhat different from Kant's. Logic concerns *a priori* or 'pure' thought-determinations because it concerns thought-determinations that thought, just in virtue of thinking anything at all, must think (i.e., think in terms of, or use in thinking); these thought-determinations are not specific to any domain of objects, and their availability to any given thinker does not depend upon a particular course of experience or historical tradition. The Logic concerns pure *concepts* because it concerns pure contents of thought, although Hegel reserves the term 'concept' for a specific stage or thought-determination in Logic: very roughly, the totality of thought-determinations understood as reflexively relating to itself (what Hegel calls *der Begriff*). For the sake of readability, I will also refer to thought contents prior to *der Begriff* as "concepts."[48] Finally, Logic is a *system* of all such pure concepts, showing how and why thinking as such must think precisely these concepts in their systematic interrelations. It does not, as Kant accuses Aristotle, and Hegel in his turn accuses Kant of doing, merely assemble an aggregate of pure concepts, a "rhapsody" of those concepts one happens to find in thinking, in no order other than the contingent one in which one happens to have discovered them.[49] Rather, it unfolds those concepts from the very nature of thinking itself. But specifying the precise nature of the "systematicity" of Hegel's Logic will have to await further clarification of precisely what the science of Logic is.

One aspect of Kant's most general characterization of transcendental philosophy might seem to fit uneasily with Hegel's Logic: it is said to be "occupied not so much with objects but rather with our *a priori* concepts of objects in general" (A11–12). But of course, this never meant that (Kantian) transcendental philosophy is concerned with pure concepts to the exclusion of objects: Kant's transcendental philosophy is concerned in the first place with how *a priori* cognition of objects using pure concepts is possible, but in so doing, it has substantive consequences for how objects of such cognition are constituted.[50]

Likewise, Hegel's Logic is concerned in the first place with pure thought contents (pure concepts), but in virtue of this, it has substantive consequences for how all objects whatsoever are constituted.[51] This is Hegel's thesis that Logic (the pure science of thinking) 'coincides' with metaphysics (the pure science of objects).[52] I do not have space to explain fully what this means, but one thing it means is that there can be no 'gap' between what we might call the 'laws' of Logic (what thought as such thinks) and the "laws" of metaphysics (how all beings as such are constituted). The topic of Logic is what thought as such must think, but this immediately "coincides" with how beings as such must be. So the Hegelian twist on the Kantian definition of transcendental philosophy would be that it is "occupied with *a priori* concepts of objects in general and thereby with objects."[53]

Let me conclude this section by stressing that while Hegel's Logic satisfies Kant's most general characterization of transcendental philosophy, it does not satisfy his more specific characterization:

> not every *a priori* cognition must be called transcendental, but only that by means of which we cognize that and how certain representations (intuitions or concepts) are applied entirely *a priori*, or are possible (i.e., the possibility of cognition or its use *a priori*).
>
> (A56/B80)

This characterization would not apply to Hegel's Logic, for the science of pure thinking does not concern itself with how it is possible for pure concepts to be 'applied' to objects given by the faculty of sensibility. It does not concern itself with this Kantian topic because it is not about the representational capacities of the human mind at all: it is about pure thinking, that is, thinking as such, and does not begin by specifying whether this is the thinking of man, of God, or of beasts.[54] As we will see, Hegel also thinks that Logic, as the science of pure thinking, is able to provide itself with a content without relating its concepts to sensibly given objects. Finally, since Logic coincides with metaphysics, it does not restrict itself to claims about how objects appear to us, nor does it restrict its knowledge to objects that we can experience. It goes "all the way" to objects as they are in themselves, or rather, insofar as the

Kantian distinction between 'appearances' and 'things in themselves' is even a topic in Logic, it is one that Logic ultimately overcomes.[55] Thus, by identifying Hegel's Logic as his transcendental philosophy, I am not denying fundamental differences between the ambition and scope of the original Kantian and the transformed Hegelian conception of the transcendental project; indeed, I am insisting upon them.

§6 'With What Must the Beginning of Science Be Made?'

Hegel's *WdL* is prefaced with a methodological section about what "science" (pure science, the science of logic) must begin with, and whether that beginning must be mediate or immediate. In line with my suggestion that Hegel's Logic is his successor to Kantian transcendental philosophy, we can profitably compare his methodological considerations there with Kant's remarks about the beginning of transcendental philosophy in the Table of Nothings. But in order to make this comparison we need to understand what sense of "beginning" is at stake in Hegel's prefatory discussion, 'With what must the beginning of science be made?' This question is tied up with another interpretive question about this section, namely, what "mediacy" and "immediacy" mean. For, one of its key claims is that the beginning of science must be immediate.[56]

One thing "beginning" might mean is the *epistemic* beginning of a science, that is, the epistemic situation we are in when we understand the science, its object, and its way of knowing its object but have yet to set about knowing the object in that way. Likewise, mediation might mean epistemic mediation, that is, knowing something by means of knowing something else (e.g., inferential knowledge). But "beginning" might also mean the *metaphysical* beginning of a science, its *prius* or first principle. For instance, the first principle of metaphysics would be water or air in pre-Socratic metaphysics, the Forms in Plato, monads in Leibniz, or the one substance in Spinoza.[57] Metaphysical mediation refers to a being that exists in virtue of some other being, in other words, a being whose existence is grounded in something else (e.g., a mode of substance).

We can quickly dispense with the metaphysical beginning, however, since Hegel states explicitly that the beginning of pure science is *not* the metaphysical beginning or first principle; only what is *last* in Logic, in the development of the pure contents of thinking, will be metaphysically *first* (according to Hegel, the Absolute Idea).[58]

Likewise, although the epistemic beginning of science is clearly crucial, I want to focus instead on what I will call its *semantic* beginning.[59] The semantic beginning of a science is the meanings or contents we must understand at the outset of that science. For instance, the semantic beginning of a science might be a concept of its object, which we must understand in order to begin the science. Semantic mediacy refers to a content that has its meaning in virtue of its relation to some other

content. A paradigmatic example is a concept that is a determination of some other concept; for example, <*animal*> as a determination of <*living thing*>. The science of zoology (the science of animals) is semantically mediated by the concept of <*living thing*>, for one cannot have the concept <*animal*>, and therefore cannot study animals as animals, without thinking of that concept as a determination of <*living thing*>. Semantic immediacy refers to a content that is not a determination of any further content and is thus not understood via (by means of) that content.[60]

The argument of "With What Must the Beginning of Science Be Made?" is that the semantic beginning of Logic must be immediate, that is, it must be a content that is not (semantically) mediated by some further content. But this follows more or less directly from the very concept of a semantic "beginning" and the project of a science of Logic itself. For if Logic were to begin with a semantically mediated content, then the thinkability of that content would depend upon that mediating content, which by assumption it was not starting with, and in this sense, it would not be thinking (at least not explicitly). It would therefore not be thinking everything that thought needs to think, *not even its very first content*, its beginning. It would fail from the start to be Logic, properly speaking.[61]

But this also means that the beginning of Logic must be made with an indeterminate content, for a determinate content is always mediated by, and thus dependent upon, some other content. According to Hegel's conception of the semantic determinacy of the content of thought, a content receives its determinacy through *negation*, that is, by not being some other content. This is Spinoza's dictum *omnis determinatio est negatio*, but transformed from a metaphysical principle about being (all determinate beings contain negation) to a semantic principle about the content of thought: to be a determinate content is to be the negation of some other content. This means that in order to think of A *as A* (for A to be in the content of one's thought) one must contrast A with something that A is *not*, which we will temporarily call not-A.[62] I will call this the *Contrastive Principle*. But this means that A is determinately the content of thought it is (partly) in virtue of its negative relation to not-A; that is, one is determinately thinking A, rather than something else, partly in virtue of thinking it as not being not-A. The thought of A is mediated by the thought of not-A; only by means of thinking not-A is it possible to think A. So if determinacy requires negation, and negation is a form of mediation, a completely immediate content must be a content devoid of negation, and thus completely indeterminate.[63]

This is why Hegel thinks that Logic must begin with a completely indeterminate concept, <*being*>.[64] The first thought-determination in Logic is not the concept of any particular being or beings or kind of beings. Any such concept would necessarily be mediated by, for example, the concept of other beings or kinds of being that they are *not*. The first

thought-determination of Logic is the concept of *what is*, abstracting from all thinkable differences among beings. It is the complete indeterminate thought of being *überhaupt*, or *pure* being.

§7 Indeterminate Concepts: Object and Being

We are now in a position to understand how Hegel's methodological considerations about the beginning of pure science connect with Kant's remarks about the beginning of transcendental philosophy. Many of Hegel's remarks about the "beginning" of pure science (Logic, transcendental philosophy) concern, I have argued, its semantic beginning. But the "beginning" of transcendental philosophy that Kant mentions in the passage quoted at the outset is also a "semantic" beginning, that is, the most general concept of transcendental philosophy, which is therefore not a determination of, and thus not mediated by, any higher concept of transcendental philosophy. Hegel thinks the (semantic) beginning of Logic must be absolutely indeterminate. Recall Kant's model of conceptual determinacy: a more general concept is less determinate than a determination of that concept (that concept combined with an additional mark), which is itself negatively related to another determination, its contradictory opposite (e.g., <*rational*> and <*non-rational*> are determinations of <*animal*>). Kant thought that transcendental philosophy must begin not with such a pair of contradictorily opposed concepts (<*something*> and <*nothing*>), but with a more general and hence less determinate concept, namely, <*object*>. As we have seen, there is internal pressure within Kant's system to think this concept is in fact completely indeterminate, and this generates a problem for him: if this concept is wholly indeterminate, it seems to add nothing to the original opposition between <*something*> and <*nothing*>; but if it is determinate then it cannot be the beginning of transcendental philosophy, for that science should begin with the less determinate concept that mediates <*object*>.

Hegel sees a way past this dilemma, a way to begin with an absolutely indeterminate concept and generate further contents from it. His proposal is that we start from an absolutely indeterminate concept, that of pure being, but that we reject Kant's Concept Division principle as applied to the concepts of Logic: we start with <*being*> and oppose it to its negation <*non-being*>, i.e., <*nothing*>, without assuming that these are determinations of some more general and less determinate concept.

But the similarities in the issues that both Kant and Hegel are concerned with at the beginning of transcendental philosophy go even deeper than this. First, consider Kant's and Hegel's beginnings: <*object*> and <*being*>, respectively. Recall that the concept that begins Kantian transcendental philosophy is <*object of representation*> and that the topic of Hegel's Logic is what thought thinks, that is, the *object* of thought. That the first concept of Logic is <*being*> means that the first object of thought, the object that thought thinks about at the beginning

of Logic, is being in general. But <*being*> is completely indeterminate. If <*being*> is completely indeterminate, and if it is the first object of thinking, then the first object of thinking is not one object of thinking among others, for it is not a determinate object of thinking. It is simply the indeterminate thought of the object of thinking in general. In other words, by beginning with a purely indeterminate concept, Logic begins by thinking of the object of thought fully indeterminately as simply *the object of thought* in general, or *what is*. This means that the first concept of the Logic could just as well be said to be <*object of thinking*>.

Recall further that thinking, for Hegel, is not one species or kind of content-bearing attitude among others; thinking is intentional relation to content *überhaupt*. But this means that, although Hegel's conception of thinking is radically different from what he calls 'representation,' "thinking" plays a role in Logic analogous to the role of "representation in general" in Kantian transcendental philosophy: it is the most general term for intentional relation to any content whatsoever. So the first concept of Hegelian transcendental philosophy is the concept of the most general object of what Kant would call "representation," but here abstracted from all differences among kinds of thinking: it is simply the thinkable as such. This means that Hegel's beginning radicalizes Kant's idea that the beginning must be <*object*>, in at least two ways. First, while Kant shies away from the potentially problematic idea of starting with a perfectly indeterminate concept, Hegel embraces it. The second way in which Kant radicalizes Hegel's beginning is that while Kant argues that a contradictorily opposed pair (e.g., <*something*> and <*nothing*>) must be understood as determinations of a more general concept (e.g., <*object*>), Hegel proposes an alternative to this Kantian conception: to begin with <*being*> and let its relation to its contradictory, <*nothing*>, generate everything that follows.

§8 The Dialectic of Being and Nothing

Hegel tells us at the beginning of the *WdL* that the central mistake of Kant's logic was that he considered the forms of thought only as "dead forms" rather than in their "organic unity."[65] He goes on to say that the 'movement' of thought-determinations in his transformed, speculative Logic will work by uncovering contradictions among thought-determinations and resolving them. This process of "movement" by contradiction and resolution is what Hegel calls *dialectic*.[66]

The " movement" of thought in Logic consists, at the most basic level, in transitions from one thought-determination, or set of thought-determinations, to another. So what we need to understand is why thought transitions, that is, how the Logic proceeds in the way that it does. I think that part of the explanation of the movement in Logic is the Contrastive Principle from earlier: in order to think A as A (i.e., in order for A to be in the content of one's thought), thought must contrast

A with something it is not, a content we will call not-A. Contradictions arise, on my reading, when thought must think A and not-A as distinct (by the Contrastive Principle) but also must think of them as identical. This occurs because thought, at a particular stage in the Logic, thinks according to a set of thought-contents according to which A and not-A are the very same content, even though they cannot be, by the Contrastive Principle. This generates the contradiction. It is crucial to note that the contradiction is not merely that A and not-A are mutually contradictory. No contradiction results merely become one can think contradictorily opposed predicates. A contradiction arises when one predicates them of one and the same object (of thought). In this sense, the contradictorily opposed predicates (the predicates that generate the contradiction) are not A and not-A; they are *identical to not-A* and *not-identical to not-A*, and they are predicated of *A itself* (just as *identical to A* and *not-identical to A* are predicated of not-A).[67]

The contradiction is resolved by thought introducing new contents which are sufficient to distinguish A and not-A, and thus resolve the contradiction. This means that 'stages' of the Logic correspond to thought trying to think with some proper subset of the complete set of contents it needs to think consistently (i.e., without contradictions), the set of contents that Hegel calls "Absolute Idea." The "movement" of Logic is thus thought's gradual evolution, out of itself, of the contents necessary to think consistently. Since lack of contradiction expresses a law of thinking's nature (rather than something imposed on it from outside), the movement of Logic can also be seen as thought's "becoming what it is," or evolving, from its own nature, to its most complete or developed form. This is part of what is involved in Hegel's claim that thinking, in his Logic, is "living" and "self-moving."[68]

This lands us immediately in some of the hardest questions about the beginning of the Logic. As before, I will sketch an answer, without pretending to resolve all issues or respond to every possible objection.[69]

Logic begins with <*being*>. Why then does thinking transition to <*nothing*>? In other words, why doesn't Logic begin and end with <*being*>: thinking in perpetual static contemplation of pure being? The explanation, on my account, is that in order to think being *as being* (i.e., in order for <*being*> to be in the content of thought), thinking must contrast it with what it is not, namely, *non-being*, that is, *nothing*.[70] In order to think <*being*>, thought must be able to think something it is not, <*non-being*>, i.e., <*nothing*>.

Consider the famous opening of the *WdL*:

> A. *Being*
>
> *Being, pure being* – without further determination. In its indeterminate immediacy it is equal only to itself and also not unequal with

> respect to another; it has no difference within it, nor any outwardly. If any determination or content were posited in it as distinct, or if it were posited by this determination or content as distinct from an other, it would thereby fail to hold fast to its purity. It is pure indeterminateness and emptiness. – There is nothing to be intuited in it, if one can speak here of intuiting; or, it is only this pure empty intuiting itself. Just as little is anything to be thought in it, or, it is equally only this empty thinking. Being, the indeterminate immediate is in fact nothing, and neither more nor less than nothing.
>
> (*WdL* 68–9/*SL* 59)

In the first paragraph, Hegel describes what we think in thinking <*being*>. Because <*being*> is pure, that is, not mediated in any way, it is fully indeterminate. It is not the thought of any particular being or beings: in thinking pure being, thought has abstracted from any particular being or beings. The thought of being is empty, devoid of determinate content. But consider the final sentence: "Being, the indeterminate immediate is in fact *nothing*, and neither more nor less than nothing." The crucial question is where did this concept of 'nothing' come from? I take it that this entire paragraph is simply an unpacking of what is contained in the thought of <*being*>, so the thought of nothing is the same as the thought of pure being: the completely indeterminate content. By saying that <*being*> is the thought of nothing, Hegel means that it is not the thought of anything, that is, it is not the thought of anything determinate.

The next paragraph continues:

> B. *Nothing*
>
> Nothing, pure nothingness; it is simple equality with itself, complete emptiness, complete absence of determination and content; lack of all distinction within. – In so far as mention can be made here of intuiting and thinking, it makes a difference whether something or nothing is being intuited or thought. To intuit or to think nothing has therefore a meaning; the two are distinguished and so nothing is (concretely exists) in our intuiting or thinking; or rather it is the empty intuiting and thinking itself, like pure being. – Nothing is therefore the same determination or rather absence of determination, and thus altogether the same as what pure being is.
>
> (*WdL* 69/SL 59)

The question immediately arises, however: What does this concept <*nothing*> have to do with 'nothing' as it was introduced at the end of the previous paragraph? My answer is this: in order to think <*being*>, thinking must contrast it with its determinate negation, that is, <*non-being*>, i.e., <*nothing*>. This is not the concept of some determinate

and therefore mediated non-being or nothing, such as the non-being of this or that being (e.g. cold, darkness, and empty space). It abstracts from all such differences, from all such determinations in negation. But by the Contrastive Principle above, if we abstract from all differences between thought-contents, we thereby abstract from all determinate thought-content, for determinate thought-content is constituted by its negative, contrastive relation to other contents. Thus, as Hegel here describes, thinking finds in <*nothing*> the very same content it found in <*being*>, namely, absolute indeterminacy. Thus, in the first paragraph, Hegel uncovers in the thought of <*being*> the absolutely empty thought, the thought that is not of anything determinate. In the second paragraph, he applies the Contrastive Principle to this content to find its determinate negation, <*non-being*>, that is, <*nothing*>. He then shows that this content is the very same we discovered <*being*> to be in the first paragraph, that is, the absolutely indeterminate content.

This is the source of the contradiction. On the one hand, being and nothing cannot be the same, for they are constituted by the negative relationship between them: to think being *as being* one must contrast it with nothing. On the other hand, when thought thinks only with the contents <*being*> and <*nothing*> they are the very same completely indeterminate content: they abstract from all determinate beings (pure being), which is equivalent to abstracting from all determinate differences between beings (pure nothing). If we abstract from all determinate beings, and if we abstract from all determinate differences among beings, we arrive, via the Contrastive Principle, at the same content: pure being and pure nothing are the same.[71] This contradiction – that being is the same as nothing, and is not the same as nothing – generates thought's movement to yet further contents: to becoming, which is simply the thought of this contradictory relation between being and nothing, and eventually to determinate being (*Dasein*), which resolves the contradiction.[72, 73]

From Hegel's point of view, Kant shrunk back from the thought that transcendental philosophy could begin with such a pair of mutually contradictory concepts because he did not understand the dynamic or 'dialectical' nature of logic. He failed to see, according to Hegel, that this mere relation of contradictory opposition between completely indeterminate and hence identical concepts was sufficient to generate the rest of the content of transcendental philosophy; that is, that thought, starting merely from such a distinction, is sufficient to generate all of its pure contents.

In fact, Hegel raises the intriguing possibility which we discussed at the end of **Section 2** in connection with Kant, that transcendental philosophy (Logic) could begin with *nothing*:

> That 'nothing' is the result of the argument, and that the beginning would then have to be made with nothing (as in Chinese philosophy)

> need not cause us to lift a finger. For even before we had lifted it, this nothing would have turned into being just as much.
>
> (see Section B above, 'Nothing'; *WdL* 87/*SL* 75)

I take this to mean that if we had started Logic with pure nothing, this would have 'transitioned' into pure being (by the Contrastive Principle), just as pure being transitions into pure nothing, and we would be back with the same contradiction that Hegel originally confronted: pure nothing both is and is not the same as pure being. Whereas it was at least questionable whether Kantian transcendental philosophy could begin by articulating the conditions of the possibility of experience purely negatively (by successively determining the concept of nothing), Hegel thinks that beginning with pure nothing would make no substantial difference to Logic.

§9 Kant and Hegel on Nothing

We can think of Kant and Hegel's meditations on the beginning of transcendental philosophy as two different reactions to the opening of Baumgarten's transcendental philosophy, his ontology:

> §7. Nothing, negative (cf. §54), what cannot be represented, impossible, inconsistent, (an absurdity cf. §13), involving or implying a contradiction, contradictory—is both A and not-A. Or, there is no subject of contradictory predicates, or, nothing both is and is not. 0 = A + not-A. This proposition is called the principle of contradiction, and it is absolutely primary.
>
> §8. That which is not nothing is SOMETHING [*aliquid*]: the representable, whatever does not involve a contradiction, whatever is not both A and not-A, is POSSIBLE.
>
> (§7)[74]

According to Kant, this represents a lack of self-critical reflection on the representational capacities involved in such an ontology. Were we to begin instead by reflecting on these capacities, before making the distinction between <*nothing*> (the impossible) and <*something*> (the possible) we would place above these concepts the higher, less determinate concept <*object of representation in general*.> We would then distinguish various representational capacities and their forms, and thus distinguish between what is nothing for them (what violates their form) and what is something for them (what agrees with their form). In particular, we would distinguish the understanding from sensibility, and thus distinguish the logical nothing (what cannot be conceptually represented because it contradicts itself) from the real nothing (what cannot be both intuited *and* conceptualized). We would then go on to distinguish

various moments or aspects of the understanding's application of concepts to objects given in sensibility, according to the Table of Categories. This would give us a systematically ordered Table of Nothings, that is, of concepts of objects that disagree with the form of conceptual determination by the relevant moment of the Table of Categories: impossible object of quantitative determination (*ens rationis*), impossible object of qualitative determination (*nihil privativum*), and impossible object of relational determination (*ens imaginarium*). At the end of this table, we would list the most general notion of nothing with which we began, the object that cannot be really modally determinate because it is not even logically possible in the first place, the *nihil negativum*.

Hegel's view is in a certain respect closer to Baumgarten's than Kant's, for he does not think that we must begin transcendental philosophy with a second-order reflection on our cognitive powers. Transcendental philosophy can begin with first-order consideration of nothing, as Baumgarten does. What is more, Hegel would welcome the fact that Baumgarten's ontology begins with nothing. This is a fine starting place, according to Hegel, as long as we understand 'nothing' as the completely indeterminate concept of pure nothing, the concept that abstracts from any determinate non-being (the negation of some determinate being) and represents the complete absence of any being whatsoever.

But Baumgarten is wrong, from Hegel's perspective, to identify <*nothing*> with that which contains a contradiction. On the contrary, *every* category short of Absolute Idea contains a contradiction; that is what drives thought forward, in Logic, to think the Absolute Idea. And insofar as contradiction is itself a category in Logic, it comes later and is not to be identified with <*nothing*>.[75] Baumgarten is right to think that <*nothing*>, the concept of pure nothing, must be mediated by a distinct content, the determinate negation that makes it the content that it is, but he is wrong to identify this second content as *ens*, for *ens* is the concept of a determinate being (*ens* = *Etwas*/*aliquid*, one being among others).[76] Instead, the second concept of a transcendental philosophy that begins with pure nothing, is <*being in general*>, that is, pure being. The first task in this transformed order of presentation of Hegelian Logic would be to show that pure nothing is identical to pure being, but also is not identical to it. This is the contradiction that generates everything to come.

Nor is it appropriate to characterize <*nothing*> as "unrepresentable," as Baumgarten does, if this means unthinkable (as it does for Baumgarten). Not only is "nothing" eminently thinkable, the "unthinkable" has no place in Logic (or anywhere, for that matter), which studies precisely what is thinkable qua thinkable. The Hegelian nothing is thus not a concept of what is "outside" or "incompatible" with thinking; it is a constitutive moment of thinking itself, namely, negation. Thinking

works by thinking a content, thinking its negation (which is necessary to think the former content determinately as the content it is), locating a contradiction, resolving the contradiction, and so on. That second moment of negation is the source not only of Hegel's most general concept of nothing (pure nothing) but each of his more determinate concepts of nothing. Pure nothing is the determinate negation of pure being, the most indeterminate concept of all. This means that pure nothing is the most indeterminate concept of negation, of non-being. For each more determinate concept of being (the first in each triad of concepts in Logic), there is also a more determinate concept of non-being, of nothing (the second in the triad, the negation of the first). This means that at every stage of the Logic we can identify concepts of nothing: Hegel's complete "Table of Nothings" is nothing less than the entire Logic itself.

§10 Abbreviations of Primary Sources (and Translations)

AA	Kant, I. 1902–. *Kants gesammelte Schriften* (vols. 1–29). Ed. Berlin-Brandenburg (formerly: Royal Prussian) Academy of Sciences. Berlin: de Gruyter, 1902–. Cited by volume and page number.
EL	Hegel, G.W.F. 1830. *Enzyklopädie der philosophischen Wissenschaften im Grundrisse. Erster Teil: Wissenschaft der Logik*. 3rd ed. In HW 8. *Encyclopedia of Philosophical Sciences in Outline. First Part: Science of Logic*. Trans. & Ed. D. Dahlstrom & K. Brinkmann. Cambridge: Cambridge University Press, 2010.
HA	Hegel, G.W.F. 1968–. *Gesammelte Werke*. 31 Vols. Ed. Rheinisch-Westfälische Akademie der Wissenschaften. Hamburg: Meiner.
HW	Hegel, G.W.F. 1986. *Hegels Werke in Zwanzig Bänden*. Ed. E. Moldenhauer & K.M. Michel. Frankfurt a.M.: Suhrkamp. Cited by volume and page number.
JL	*Logik, herausgegeben von Gottlob Benjamin Jäsche*. AA 9: 1–150. *Jäsche Logic*. Kant, I. 1992. Jäsche Logic. In *Lectures on Logic*. Ed. and Trans. J.M. Young. Cambridge: Cambridge University Press.
KrV	*Kritik der reinen Vernunft* (A:1781, B:1787). AA 3 (B) and 4: 1–252 (A). Kant, I. 1998. *Critique of Pure Reason*. Ed. & Trans. P. Guyer and A. Wood. Cambridge: Cambridge University Press.

Sein	*Wissenschaft der Logik. Erster Band: Die objektive Logic. Erstes Buch: Das Sein*. 1st. ed. (1812). Cited by page number in HA 11.
Meta.	Baumgarten, A. G. *Metaphysica*. 4th ed. Halle, 1757. AA 17:5–206. *Metaphysics: A Critical Translation with Kant's Elucidations, Selected Notes and Related Materials*, C. Fugate and J. Hymers (Trans. and Eds.). London: Bloomsbury, 2013.
Refl.	*Kants handschriftlicher Nachlaß*. AA. 14–23. Cited by four-digit number and volume and page number in AA.
SL	Hegel, G.W.F. 2010. *Science of Logic*. Trans. & Ed. G. di Giovanni. Cambridge: Cambridge University Press. Quoted by page number
VL	Kant.*Vorlesungen über Logik*. AA 24.
VM	Kant. *Vorlesungen über Metaphysik*. AA 28 & 29.
WdL	Hegel, G.W.F. 1832. *Wissenschaft der Logik. Erster Band: Objektive Logik. Erstes Buch: Die Lehre vom Sein*. 2nd Ed. Cited by page number in HA 21. Translations quoted from *SL* (see above).

Notes

1 See the end of this chapter for a list of abbreviations and translations.
2 A11–14/B24–28.
3 See Section 4 for an argument that the Logic is Hegel's transcendental philosophy. (I capitalize "Logic" to indicate specifically Hegel*'s* Logic, which is contained in both the *WdL* and the EL, as opposed to the discipline of logic in general.) See note 48 below for an explanation of my description of the contents of Logic as "concepts."
4 I am not the first to write about Hegel in relation to the Table of Nothings. Güngör 2017 discusses Hegel's critique of Kant, focusing on the concept of nothing; Hymers 2018 briefly notes the connection; while Cürsgen 2020 concludes with a discussion of Hegel on nothing. But none of them discuss the methodological issues that are my focus here.
5 In this essay I extend to Hegel the recent Kantian convention of denoting the contents of thought by angle brackets and italics (e.g., <*triangle*> denotes the concept of a triangle). See note 48 below for a defense of my calling these Hegelian thought-contents "concepts." I want to emphasize, though, that this notational and terminological choice is not intended, in any way, to suggest that they are concepts in Kant's technical sense (mediate, general representations).
6 At B25 this definition is amended to agree with that given at A56/B80.
7 I have modified the translation, for it adds "something" as a grammatical subject, which I think distorts Baumgarten's intent by undoing the contrast between nothing and something (what is possible). See the translator's note in *Meta*., 100, note b, on the translation of *Nihil negativum* in the first sentence.

8 *Meta*. §7–8, 100–101. At the place marked by an asterisk, Baumgarten adds a gloss in German on *aliquid*: '*Etwas*.'
9 As Hymers 2018 notes, this means that Baumgarten begins his ontology with <*nothing*>. However, an alternate reading is possible, on which §7 introduces the principle of contradiction, and only then defines the possible/something in opposition to the impossible/nothing. This would bring Baumgarten into agreement with Wolff's "German Metaphysics" (Wolff 1965, §10–13). But for the purposes of this essay I want to hold on to the fact that the ontology section of Baumgarten's *Metaphysica* begins with the word *Nihil*, and the intriguing possibility (from a Hegelian perspective) of beginning ontology with *nothing*.
10 I discharge this assumption in Section 3.
11 In this essay I do not discuss Kant's most famous objection to Baumgarten concerning <*nothing*>: that his proof of the principle of sufficient reason (*ex nihilo nihil fit*) illegitimately equivocates on the meaning of "nothing." Cf. VM 29:815–6 and the discussion in Hymers 2018.
12 Though there are representations without objects, namely, sensations, or what Kant calls "subjective sensations" in the third *Kritik* (A320/B376, AA 5:206).
13 For instance, the modern "quantificational" notion of an object as the value of a bound 1st-order variable (though I have my doubts–see Stang 2017).
14 In the terminology I develop elsewhere, it is the concept of an r-object in general. See Stang Forthcoming.
15 There is a small, but growing, literature about the Table of Nothings: Valenilla 1965; Vollrath 1970; Van Kirk 1990; Longuenesse 2000, 303–305; Blomme 2014; Stang 2016, Ch. 6.6; Hymers 2018. For a complete list, see the Bibliography in Cürsgen 2020.
16 "The postulate of the possibility of things thus requires that their concepts agree with the formal conditions of experience in general" (A220/B267, my emphasis). Modal categories are to be applied not directly to objects, but to concepts of objects.
17 A244/B302, A596/B204, JL 9:51.
18 In the Table of Categories, the first category of modality is listed as "Possibility-Impossibility" (A80/B106).
19 The Table corresponds to various passages in Kant's lectures and unpublished *Reflexionen*: VM 28: 414, 543–4, 628, 811–12, and 29: 960–2; *Refl*. 5552 (18:219), 5724 (18:336).
20 Cf. B111. This draws on an interpretation of the categories of quantity articulated in greater detail in Stang Forthcoming.
21 My reading of the quantitative nothing thus ties it very closely to the Amphiboly discussion of numerical and qualitative identity. See A263/B219.
22 Cf. Kant's distinction between *ens rationis ratiocinantis* (sophistical entity) *and ens rationis ratiocinatae* (entity of reason) at AA 5:468 and his description of the *ens realissimum* as the former at VM 28:1155, 1249.
23 This does however mean that noumena are impossible according to the definition of possibility in the Postulate (quoted in the main text), so Kant must have a broader notion of possibility that potentially includes concepts of noumena. See Stang 2016 for more.
24 By contrast, Baumgarten defines the *nihil privativum* as merely possible, non-actual being (*Meta*. §54). Cf. AA 2:72, and VM 28:12, 403, 938, 29:792.
25 In texts from the 1760s Kant draws a distinction between a *Mangel* or *privatio*, that is, a mere absence of reality (e.g. an animal's absence of rationality),

and a *Beraubung* or *deprivatio*, that is, an absence of reality that results from a real conflict between opposing realities (e.g. a body whose motion is impeded by a body moving in the opposite direction with an equal but opposite force); see AA 2:87, 177–8.

26 A29/B44, A175/B217.

27 Cf. VM 28:426, 494.

28 Nor are space and time modes of substances or relations among them; see A26/B42 and A291/B347.

29 See A24/B38–9 and A429/B457, as well as the long footnote on that page.

30 Cf. AA 2:71, A596/B624 *n*., *Refl*. 3711 (17:252), 3720 (17:267), and VM 28:403, 494, 542, 544, 623, 29:792, 807, 813.

31 Significant difficulties arise, however, in understanding the example Kant gives of the "modal" nothing: "the rectilinear figure with two sides (*nihil negativum*)" (A291/B348), for Kant had earlier claimed that that it is logically possible for two straight lines to enclose a space (A47/B65, A220/B268). For reasons of space, however, I will not attempt to resolve this interpretive puzzle here.

32 Bxxvi n., A596/B624 n., A611/B638. See however AA 28:811, where Kant says that a logically impossible object is also really impossible.

33 Cf. Stang 2016, Ch. 6.6.

34 In terms of Kant's geographic metaphor at A235–6/B294–5, this corresponds to the difference between, in the positive case, surveying the boundaries of the "island" of cognition from within (positive), and, in the negative case, beginning by eliminating from the map the 'broad and stormy ocean' where no cognition is possible for us (negative). This connection is also made by Güngör 2017.

35 Cf. VM 29:960, where Kant explicitly identifies this as the concept of an object of representation in general.

36 This point is repeated throughout the logic lectures; see VL, AA 24: 453–4, 568, 655, 755.

37 I am temporarily ignoring objects and taking the extension of a concept to be constituted exclusively of more specific concepts contained under a given concept.

38 Kant defines *bestimmen* this way in several places; cf. VM 28:628, 818, and *Refl*. 5704 (18:331). Cf. A571/B599.

39 Cf. Stang 2016, Ch. 1.6, Bader 2018, and my reply, Stang 2018.

40 A51/B75, A55/B79, A58/B83, A62/B87, A239/B298.

41 Cf. VL, AA 24:911, and 24:569, where the highest concept is identified as *Ding*. In other texts, Kant sometimes follows the Table of Nothings in identifying it as 'object' (AA 24:454, 755), and sometimes simply does not say what the highest concept is (AA 24:655).

42 I omit my proposed Kantian solution for reasons of space. But let me note here one possible response to this problem which cannot be Kant's. In empirical natural science we do not have a "highest" concept, but are given the regulative task of constantly finding more general species-concepts to subsume genus-concepts (A567/B785). The same cannot be the case in transcendental philosophy, much less in its preparatory critique, for the basic concepts of that science, unlike natural science, are supposed to be specifiable all at once. See Axiii, A13–14/B27–8, A136/B175.

43 *WdL* 54, *Sein* 30.

44 See EL §17, 8:63.

45 See *WdL* 35, 42, 48.

46 See EL §24 Zu1, 8:82. Cf. EL 8:24, 42, 44, 52, 58, 70, 74, 78, 83.

47 See Hösle 1987, Ch. 2, for a more comprehensive historical argument that Hegel's Logic is his transcendental philosophy.

48 In this essay, referring to the *Denkbestimmungen* of Logic as "concepts" is a terminological stipulation. In work currently in preparation I argue that this is correct Hegelian usage: all the thought-determinations of the Logic are *Begriffe* in Hegel's technical sense (though they are not all '*der Begriff*').
49 Kant criticizes Aristotle at A81/B107, and Hegel makes the same point against Kant at HW 20:346.
50 Recall: 'the conditions of the possibility of experience in general are at the same time conditions of the possibility of the objects of experience' (A158/B197).
51 EL 8:81, *WdL* 33.
52 EL §24. Cf. *WdL* 33, where Hegel states that pure science "contains thought in so far as this thought is equally the thing [*Sache*] as it is in itself; or the fact [*Sache*] in itself in so far as this is equally pure thought." See also *WdL* 29, 45.
53 This means, among other things, that it will make no ultimate difference whether we describe the Logic as concerning, for instance, <*being*> or *being*. Because thought-contents in Logic are fully transparent to their 'objects,' these are fully equivalent to each other. No "use-mention error", so to speak, can arise in Logic.
54 Admittedly, Hegel does characterize the content of the Logic as the exposition of the mind of God (*WdL* 34). However, I take this remark to be a promissory note: in the course of the Logic and the larger System of which it is the first part, it will be proved that the content of Logic is the thoughts in God's mind. Cf. Tolley 2019.
55 On this point, see Pippin 2019, 217–250.
56 Henrich 1971 is the classic work on the problem of the beginning in Hegel's Logic; see Dunphy 2020 for more a recent discussion.
57 *WdL* 53.
58 *WdL* 57.
59 I take Hegel's view to be that the Logic is epistemically mediated by the *PdG*, but the beginning of Logic is epistemically immediate *within Logic itself*: the knowledge we have at the beginning of Logic, our epistemic starting point, is not epistemically mediated by anything else *in Logic*. It is epistemically mediated by a different science, namely, the science of the experience of consciousness, the *PdG* itself. See *WdL* 33, 54.
60 My notional distinction between semantic and epistemic beginning (and mediation) is by no means intended to deny that there is a close connection between them, or indeed that they are identical. As is often the case with Hegel, for the purposes of understanding the identity of two concepts it is helpful to notionally separate them and then see why that separation has to be *aufgehoben*. However, I do not undertake that latter, unificatory project in this essay.
61 I do not mean to deny that the beginning of Logic is semantically mediated by the *PdG*, as Hegel explicitly claims (*WdL* 32, 54). But as with the epistemic mediation of the *WdL* by the *PdG* (see note 59), we do need distinguish mediation *überhaupt* from mediation *within Logic*: the concept of pure science (Logic) is the 'result' of the *PdG*, but within Logic no other concept mediates the concept of its beginning, that is the concept of "pure being."
62 Hegel repeatedly references this Spinozistic doctrine (HW 4:434, 5:121, 8:195, 18:287), even going so far as to say that it is "the Spinozistic idea in its entirety" (HW 20:164). See Melamed 2012 for discussion. In work currently under preparation I reconstruct the Spinozistic Contrastive Principle as driving much of the argument of the *WdL*.
63 This is my (condensed) reconstruction of the argument in the "*Anfang*" section that begins "[the beginning] be mediated by nothing" and ends "the

beginning is therefore pure being" (*WdL* 56). Negation is massive topic in Hegel, which I cannot possibly hope to tackle fully here. For critical discussion, see Henrich 1976 and 1978, and Koch 1999.

64 See note 5 above on my use of angle brackets to denote Hegelian thought-contents and note 48 on calling them 'concepts.'

65 *WdL* 32, 36.

66 *WdL* 39, 90–91.

67 Contradiction is also a massive topic in Hegel, which I cannot address fully here. See Wolff 1981, the classic study of contradiction in Hegel and Kant.

68 *WdL* 32, 45.

69 In particular, my response to the problem about the beginning of the Logic posed by Henrich 1971 must await a further occasion.

70 Some readers might object that the Contrastive Principle (like the Spinozistic principle on which it is based) is a principle about determinate being, and thus cannot be applied to <*pure being*>, for that is purely indeterminate. However, Hegel himself explicitly claims that <*pure being*> is a determination, namely, 'the indeterminate,' and because of this it cannot be the determination it is (i.e., the negation of pure being): "Or one can say, because Being is the indeterminate [*Bestimmungslose*], it is not the (affirmative) determination it is, therefore, not being, but Nothing" (*WdL* 86). Thanks to Jim Kreines, Tobias Rosefeldt, and Thomas Meyer for pressing me on this point.

71 Hegel states this very clearly in the first edition of the Doctrine of Being:

> Being is nothing, nothing is being. It has already been remarked, that the expression of speculative truth in the form of simple sentences is incomplete. Here must be added the further sentences: being is not nothing, nothing is not being; thereby is the difference also expressed, which was merely present in these sentences.
>
> (*Sein*, 74)

Cf. *WdL* 78.

72 On my reading, 'becoming' does not resolve the contradiction between being and nothing; it is their contradictory relation. The contradiction that being both is and is not nothing is only resolved by the introduction of 'determinate being' (*Dasein*); but this lies outside the scope of this essay. See *WdL* 75.

73 See *WdL* (83) and the EL (8:186–8), where Hegel claims that the difference between pure being and pure nothing is "unsayable." I take this to mean "unsayable using only being and nothing"; that is, we cannot think their relation consistently without introducing further thought-contents.

74 *Meta.* §7–8, 100–101.

75 See the *Widerspruch* section in the Doctrine of Essence (HW 6:64–79).

76 The third moment of *Dasein*; see *WdL*, 102–104.

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Part II

Time, Intuitive Understanding, and Practical Reason

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6 Kant and Hegel on Time

Dina Emundts

In 1794, Kant introduced a concept of eternity under the title "Das Ende aller Dinge" [The End of All Thing],[1] which he contrasts with his concept of time. Everything that is an object of experience for us is a moment in a time-series; while that which is "eternal" is "outside of time." The eternal is presented as the beyond, which is different from the temporal and, therefore, cannot be known by us.

According to Hegel, eternity cannot be conceived in such a way that it would be beyond time and "exist, as it were, outside it" (Enc. § 258 note).[2] It is something that becomes comprehensible through a certain contemplation of the temporal. Moreover, it can only result from such a contemplation of the temporal.

Seen in this way, Kant and Hegel seem to be representatives of diametrically opposed theses. This is not so, however, if one takes a closer look at their concepts of time. This is what I will do in this paper. I will argue that Hegel adopts Kant's concept of time, but claims to have analyzed it more fully. I will discuss to what extent Hegel can claim this. In the first part, I will summarize what seems to me to be particularly relevant in the Kantian conception of time. The second part deals with Hegel's conception of time. In the third part, I will discuss Kant's and Hegel's understanding of ideality. There lies, according to my reading, a central difference in their conception of time.

The subject of time is a broad field. Since I will try to reconstruct the core of Hegel's theory of time in the light of Kant's determinations and limit myself mainly to three paragraphs of Hegel's *Encyclopedia* (1830), I would like to mention, in advance, three points that stand as questions or observations in the background of my considerations: (1) Although Hegel has few explicit considerations about what time is, this topic is always present in Hegel. In the *Phenomenology of Spirit*, for example, there is a kind of subtext to time.[3] The development there takes place in such a way that it is with each step easier to work out something that is permanent or that we can preserve. Thus, the 'here and now' of *sensual certainty* is the epitome of ephemerality, while the perceived thing is already perceived over time. Concerning living and self-confident beings, a topic is always the extent to which they must pass away or

have something to 'oppose' the passing away. Life and the context of the whole have a different temporal structure from that of the individual objects in their physical dimension The experience of oneself and other people is fundamentally shaped by death, the fear of death, the question of the duration of one's activities such as desiring, enjoying, or working. Moreover, the developments of self-understanding of humans in religion, art, and philosophy are to be read as achievements of knowledge over (one's) temporality. *Phenomenology* can therefore also be read as a history of experiences of time and the temporal. This reading would have to take into account that *Phenomenology* itself gets its meaning only by remembering and preserving. The considerations in this paper could fruitfully be supplemented by such a reading of *Phenomenology*. (2) With regard to the subject of time, it should also be borne in mind that this topic touches on the themes of history and the self-image of philosophy as a true science. (3) On the subject of time, it is particularly interesting to place Hegel's theory in relation to other philosophers. With regard to the philosophical theories of time, one can perhaps distinguish a that-question, a what-question, and a how-is-the-access question. Do we claim that time exists or not? The question often takes the form of asking whether time is "merely subjective". The what-question asks about the nature of time: is time abstract? Is it essentially a form, a series of now points, or something else? The access question reads like: Are our experiences of temporality such that they give us an answer to the question of what time is? Take the following example from the last century: Theunissen (1991, 42 ff.) has argued against the assumption of the subjectivity of time (regarding the that-question) that we have experiences of time and even of the domination of time (regarding the access-question) and that this suggests that time is objective. He claims (with regard to the what-question) that time is a succession of now points. According to him, we experience this, for example, in boredom. Would Hegel agree? If he could, he would certainly no longer be a Kantian. In a passage that we will look at, Hegel sounds as if he could agree with Theunissen: "time itself is this becoming, coming into being and passing away, the existing abstraction, the Chronos that gives birth to everything and destroys its births" (Enc. § 258 A).[4] But for the answer to the question of whether and to what extent Hegel would agree to Theunissen it must be taken into account that Hegel's starting point was Kant. As often, the difficulty is that philosophers do not want to give an answer to classical questions, because they consider the questions or the respective terminology to be misleading. If these questions or/and the terminology are changed, further possibilities and options concerning the basic questions and options actually arise. This also applies to Hegel on this topic. In the following considerations, I will answer questions concerning Hegel's relation to other philosophers with respect to Kant.

1 Kant's Understanding of Time and Temporality

Space and time are not things in themselves, neither are they mere abstractions that are obtained by contemplating things and their relational properties. Instead, as pure forms of intuition, they precede things, as something that lies within the subject. With this view of time, Kant wants to distinguish himself from both Newton and Leibniz. He wants to justify his view on the basis of the fact that only in this way can it be explained that time and space are the basis for both mathematics and physics as non-empirical sciences. At the same time, Kant can account for the fact that passivity is a moment of our cognition (and we do not create everything). For he can define sensibility, the forms of which are space and time, as a capacity to be affected, and oppose it to the spontaneous conceptual capacity. The thesis of passivity is often seen as the decisive difference to the subsequent idealistic conceptions and therefore we should not lose sight of it. Interestingly, Kant's conception of time and space becomes complicated when it comes to the questions of how this passivity should actually be understood.

The first question concerns the passive character of perceptions: are objects really given to us by pure perception or is there only a unity of a manifold that we have to structure further according to categories, which would mean that we are in fact always active in a space-time-ordering manner? There is much to say in favor of the second option.[5] That means, however, that the difference between 'passive' and 'active' cannot reflect the difference between perceptions and judgments. An object of perception is also the result of an activity of determination. This also means that the difference between a spatio-temporal order and a conceptual order cannot be maintained because all that seems to be ordered in a solely spatial-temporal way (such as a simple moving entity) is already ordered by the categories as well. As will become clear later, this also means that the difference between Kant and Hegel is smaller than one could have expected.

The second question concerns the nature of time. Kant's thesis is that time (and space) is ideal because it is a subjective form of intuition, but that it becomes real by determining objects. Kant calls this reality of time *empirical reality*. That time becomes real means that we can say, without reservations, that something *is* temporal, has a certain duration, etc. 'Without reservations' means: things really last, this is no fiction or illusion. This reality is due to the fact that things can be objectively determined within this framework (of time). Hegel will take up the basic idea that time is ideal and that it becomes reality.

The interesting question now is this: How exactly does time acquire empirical reality? This is far from clear in Kant's case. It seems to me that the reality in question is established by the first three groups of categories: On the basis of the two mathematical principles we determine

something as something given with spatial quantities (something real that is an extensional magnitude) and on the basis of the analogies we determine it as temporal (as continuous, as changing, as being simultaneous with something). Time as a form of intuition is a condition for these determinations in two respects. (1) According to Kant, a number is a unit based on the form of time and this is the basis for determining the quantity of extension (because continuous units are added to one another in order to form a continuum). (2) Furthermore, according to Kant, we can only think of something to be permanent by thinking of it as a correlate of time. The correlate of time is considered to be a substance whose quantity does not change. In determining this substance, by means of rules of causality and interaction, there are changes and continuities. In this process of determination, we also determine something as being in a temporal order in relation to something else. Through the thus determined relations of things to each other, time becomes real. In this essay, I would like to argue that Hegel largely follows this thesis, but that he believes that Kant's categories must be extended for the realization of time. An important point for Hegel is that the time that is real according to Kant is mechanical or physical time, but that time also becomes reality in experiences and thought processes.

According to Kant's own assessment, the ideality of time, especially in our self-perception, is a paradoxical (or seemingly paradoxical) thesis that must evoke resistance. "We intuit ourselves only as we are internally affected, which seems to be contradictory since we would have to relate to ourselves passively" (B 153). At this point, Kant refers to his distinction between inner sense and apperception. Apperception is a condition for cognition that cannot itself be the object of perception or cognition. For such an object, the mind is to carry out the synthesis under the forms of space and time and thereby affects the inner sense, whereby a manifold as a unity that can be ordered internally is given to this sense. Problems[6] of this conception can be seen in the fact that the act of understanding itself is not meant to be temporal and it is not clear in what form it can take place at all. It is also therefore unclear to what extent this act can be conscious. Of course, here, one would like to say that the relationship between the transcendental and the empirical capacity itself is not a temporal 'one after the other', but a relationship between logical function and temporal representation.[7] However, in the case of self-perception it seems particularly difficult not to assume the temporal precedence of the transcendental activity. Hegel seems to have seen problems of this kind here and the relationship between time and apperception as well as that between time and logic therefore become important for Hegel in the continuation of the Kantian conception.

To this complex topic further questions can be added. They concern the determination of inner experience and the relationship between time and space. As far as the determination of the inner states is concerned,

there are two different ways of determining them. (1) We can order our inner states chronologically as one after the other, but we can only do this if we draw on external experiences. (2) We can also bring our inner states into relation to each other and analyze them.[8] The reflection on these phenomena in self-observation is what Kant calls empirical psychology. This reflection is done by referring to the inner states to concepts and rules that can be regarded as general psychological concepts and laws. These, in turn, are based on observation and do not apply a priori, which is why psychology is an empirical science.[9] We can say the following about Kant's understanding of time: Kant does not seem to regard actual inner experience as having a special meaning for our concept of time. This concept is obviously not extended or enriched in any way by these experiences. This, however, is a thesis that Hegel advocates.

According to Kant the objective determination of inner states in their sequence is only possible if one refers to time *and* space relations. The relationship of space and time in this determination is complex and characterized by a mutual interdependence: All states and objects are in time, but one cannot say that all states are in space, since feelings, etc., are only in time. Because all states are in time, something cannot be determined only spatially. Although not all states are in space, for their objective determination one also needs the reference to space and the spatial. The interdependence applies already on the transcendental and mathematical level: The form of time is the basis for the determination of all relations – there is a time-schematism. At the same time, it is again the case here that the temporal relations in their determination must not only be related to time, but also space. The one dimension of time must be drawn as a line in space in order to be able to refer to it. Hegel, for his part, tries to take up the Kantian thesis that space and time are linked to each other on a fundamental level and together constitute the principles for all our experiences.

Up to this point, I have emphasized the theses of Kant's philosophy which are particularly relevant for Hegel's understanding of time. Against this background, I would like to turn to Hegel's conception of time. One could argue that Kant's main thesis with regard to his theory of time has not yet come up here. Kant's theory of space and time has always been discussed with respect to its consequences for our understanding of objects. For Kant, one consequence is *Transcendental Idealism*, the thesis that we refer only to phenomena, not to things in themselves. This thesis is obviously the point at which Hegel wants to distance himself from Kant. Thus, he emphasizes that, in addition to the shared assumption of the ideality of space and time, "what belongs to subjective idealism and its destiny in the Kantian concept must be ignored" (Enc. § 254).[10] The theme of subjective idealism can again – like the theme of eternity – very easily lead to Kant and Hegel being regarded as holding diametrically opposed positions. But apart from the fact that

it is very controversial what 'transcendental idealism' actually means, it does not seem to me to be a good starting point for the investigation of the concept of time. In short, it seems to me that Hegel wants to get rid of the thesis of subjective idealism by taking up other ideas from Kant's theory and developing them further in a certain way. Therefore, establishing a common ground should be the first priority. I will therefore only come to the question of subjectivity in the last part of my paper.

2 Hegel's Understanding of Time and Temporality

Explicit theses concerning time can be found most notably in three paragraphs of Hegel's philosophy of nature in the *Encyclopedia*. In addition, statements about time can be found often in connection with the characterization of spirit and philosophy as something that is not only temporal but also eternal. I will present these explicit utterances and try to reconstruct something like a theory of time.

Hegel's concept of time first contains the determination of a succession of linear and uniform now-points. Due to the uniformity of the now-points, time is a continuum (Enc. § 258 note). Roughly speaking, this corresponds to the Kantian concept of time (but of course not only to a Kantian concept). According to Hegel, time in this sense is something "ideell" (Enc. § 257). When I say "time in this sense" it does not mean that this is a wrong understanding of time; on the contrary, it is the concept of time that we should begin with if we want to say systematically (philosophically or scientifically) what time is, precisely because it is the least differentiated concept of time. It is also a concept that we use (in this form) – for example in natural science.

Hegel's comments on time in the *Encyclopedia* are brief, but there is much to be said about them. First of all, the structure of the few sections in mechanics is telling: Like Kant, Hegel begins with the concept of space and continues with the concept of time. Kant and Hegel advocate the theses that space and time are related to each other in a complex way in the determination of something and that this also becomes explicit in the mechanical concept of location and movement. There are, as well, differences between Kant and Hegel in the explanations of these theses. Hegel thinks of the geometric determinations of space, by which (as in Kant) space is determined in its properties, as products of a process that can be described in such a way that determinations are made and negated. According to Hegel, this process leads to time as a kind of suspended space (Enc. § 257). This is so because the determinations of space (point, line, and surface) are not only external, but in this process (namely, of continuing to determine point, line, and surface) they also relate to each other. This dynamic relation between the space dimensions taken as a form for itself is, according to Hegel, time. Time is thus not actually understood as an additive fourth dimension, but

rather as a kind of distinction between three dimensions, preserved in reflection. I will deal later with Hegel's understanding of 'negation', here it can be stated that Hegel claims to have developed the basic relationship between space and time as forms by means of formal - mathematical - determinations.[11]

As far as the structure of the sections on space and time is concerned, I would like to discuss the difference between the formal and the material. While according to Kant we must presuppose the concept of matter (in the *Metaphysical Foundation of Natural Science*) as an empirical concept and determine it according to a priori principles, Hegel introduces the concept of matter not as something empirical or given, but as a product of the determination of space and time as location and movement. He says:

> This passing away and re-generating of space in time and time in space, that time is set spatially as place, but this indifferent space is set just as directly in time, is movement. But this becoming itself is just as much the 'falling together' of its contradiction, the immediately identical unity of both: matter.
>
> (Enc. § 261)[12]

One could guess here the step towards a stronger 'idealism', in which Kant's thesis on passivity and the reality of matter is replaced by the thesis of a spontaneous production of matter. This, however, is not how I understand Hegel. On the one hand, he wants to stress that matter as real is determined exactly as it must be if one takes the form determinations of space and time as its only basis: as having extension (spatial) and as being impenetrable (temporal being for itself). On the other hand, he wants to say that there is matter and only as a result the contradictory determinations of motion (be there and not be there) can be real. – Solely with time and space there would just be the next spatial-temporal location following the previous one. With the expressions "direct", "daseiend", but also with "anschauend"[13] Hegel does justice to the factuality and existence of matter. Hegel also calls space and time "pure forms of sensuality or intuition" (Enc. § 258 note). Hegel and Kant do not differ in the conception of matter as something that must always be determined in order to be something to which we can refer to as an object. They also share the view that space and time, as forms, play the decisive role in this determination and that the object thus determined is given sensually. With neither of them is matter generated completely conceptually, but with both objectivity means that something is logically determined. Although they share these theses, they differ with respect to the question of how this determination has to be understood. More precisely, they differ in the assumption as to whether one has to regard matter as something external, as something that we have to add as 'the

empirical' to our conceptual framework. Kant assumes this. "Matter" is an empirical concept and it is something external given to us. Hegel does not think that matter can be thought of as external. Matter is only introducible as the determined. What is the basis of this difference in the introduction of the concept of matter, if not the thesis that matter is always fully formally determined? One could say: There is no real difference at all, Hegel simply outlines here more clearly the consequences that the determination thesis has. But that alone does not seem to be it either. The difference ultimately lies in the fact that Kant understands the ideality of space and time in such a way that they are merely subjective, while Hegel (as I will show later) does not. For Kant, "empirical" means "on the side of the object", while for Hegel the difference between subjective and objective makes no sense here, and therefore for him, the introduction of matter in the – quasi-neutral – conceptual operation is unproblematic. That matter has to be determined in order to be an object does not mean for Hegel – as for Kant – that there is matter on the one hand and something 'subjective' that determines matter on the other hand. Instead, matter is a logically determined object and the difference between 'subjective' and 'objective' is here not fruitful but leads to a misleading picture.

That Hegel's theory of time is implemented at the very beginning of the section *Mechanics*, which, in turn, forms the beginning of natural philosophy is also telling. The thematization of time at the beginning of natural philosophy leads to the interesting question about its relationship to the *Logic*. I will turn to this question later. Right now, something else is more important: in the notes on the three paragraphs devoted to the topic of time, Hegel anticipates other themes such as time and feelings, time and apperception, etc. In my opinion, these anticipations express the fact that the concept of time, as it is spelled out in *Mechanics*, is abstract, while other determinations give it a more concrete meaning and extend it. In this sense, the position of the concept of time at the beginning of natural philosophy is to be understood just as the starting point of a still abstract concept and its functions.

In any case, this is the thesis I would like to put forward in what follows. If one disregards all content, time is an abstract structure of order but if one refers to the movement of life, time is a cycle of phases that are developing. In this sense Hegel says at one point in the *Encyclopedia*: "Time is this becoming, arising and passing away" (*Enc.* § 258). But this concretization of time also genuinely includes human experiences as well as the recognition of this process.

Hegel mentions this thesis only in the three paragraphs, and he hardly ever returns to the subject of time. In Psychology remembering (Erinnerung) plays an important role (*Enc.* § 452). Remembering is necessary for the constitution of objects: one recognizes something as the same, or even as it is according to Hegel, the soul recognizes (even before the

language to which the memory (Gedächtnis) is assigned) something as "already hers" (*Enc.* § 454). Here would be the place for the explanations on how the temporal and spatial experiences are connected psychologically. Here the concept of time, however, is not spelled out further by Hegel.[14] The subject of time plays afterwards a role almost exclusively in the context of the absolute spirit in religion and philosophy. Nevertheless, I would like to try to expand on the thesis of an increasingly concrete concept of time.

2.1 The Phenomenological Thesis: The Experienced Time as the Founding Time

Regarding the definition of time as a continuum of now-points, Hegel notes (*Enc.* § 259 note): "Incidentally, in nature, where time is now, there is no existing difference between those dimensions; they are necessary only in the subjective imagination, in remembering and in fear or hope".[15] From this passage we can infer: (1) That Hegel distinguishes multiple conceptions of time, each with different levels of conceptual richness. The concept of time can be more abstract or more concrete. (2) The concrete concept of time has different dimensions. These are (as is clear from the text) past, present, and future. The concrete concept of time is therefore not characterized by continuity and uniformity. Past, present, and future are not simply the same. At this point, the impression arises that the abstract and the concrete concept of time even contradict each other ('uniformity' versus 'existing differences'). Hegel shares this impression. This contradictoriness lies, as one could say with Hegel, in the logic of time. I will take a closer look at this in the next subsection. (3) From the quotation, one can furthermore infer the thesis that concrete time somehow grounds abstract time. Only through the concrete concept of time does the sequence of units of time become necessary. Only here does the before and after become a sequence that is irreversible (unumkehrbar). As long as time is abstract, i.e. a continuum of uniform now-points, the irreversibility of moments is not given. The moments do indeed follow each other, but that they follow in this way and not the other way around is not founded on anything (within the concept of abstract time); it is, as one can say with Hegel, 'not necessary'. One could maybe say here that the sequence of now-moments becomes objective in experience and that time thus becomes real as a sequence of units of time and herewith factually irreversible in its sequence.[16]

The thought that time gets reality through the real differences, is, as already said, a Kantian thought. According to Kant, it is only through causal relationships that one can assert the irreversibility of time and thus say that something takes time and changes. Hegel takes up this thought but opposes the thesis that this reality is already complete in the determination of material bodies and that irreversibility is already given

here. Instead, the irreversibility is only given by the differences that come about through sentient and spiritual (geistige) beings. The irreversibility cannot be justified on the basis of abstract time, because the time units are without internal differences. This is different from concrete time, in which units of time are different and not reversible. Therefore, the concrete time allows to justify the thesis of the irreversibility of the now-points. Time as a series of now-points is understood as a result of an abstraction from concrete time. The abstract time of now-points has its irreversibility from the concrete time of sentient and spiritual (geistige) beings. In this sense, concrete time in Hegel's work founds our determination of abstract time, which we in turn presuppose in physics. But why is it that for Hegel determined material bodies (in contrast to subjective experience) cannot take on the role through which we receive objective – i.e., irreversible – temporal relations?

Here we are led back to what I have said about matter: matter is something determined by a determination whose principles are space and time. It has no content of its own that would justify differences. Let us refer this to Kant's example: In order to objectively determine time on the basis of the changing locations of a ship, I must assume that the sequence of the locations of the ship is irreversible if the matter actually moves (and I do not only look at the ship from different perspectives). However, the movement of the physical body is nothing else than a sequence of now-points and the body has no determination in itself, which would make the difference between before and after necessary. Space and time here still are only abstract forms. In this sense, Hegel says further in his natural philosophy: a body is "essentially spatial and temporal, but as in space and time, and it appears as their content, indifferent to this form" (*Enc.* § 263).[17]

The difference of time units must really (as with Kant) somehow be grounded in the real things that are in time, but (against Kant) the physical time itself does not yet have the determination of irreversibility. According to Hegel, a living being realizes the differences of time-units, which is the source of the irreversibility of time, already to a larger extent than a physical body does.[18] Thus, time gets the determination step by step and it finally achieves it through the richness of an experiential whole, in which time presents itself as a structure of past, present, and future. Let us transfer Hegel's thought to Kant's example of the ship: According to Hegel, the time of the moving ship is not reversible, not because the ship moves in this way, but because the objective temporal structure of the world, of which the ship is a moment, is irreversible. Two things can be emphasized here: (1) This structure requires spiritual beings and their way of being in time, because by remembering and hoping they reflect the entanglement of the dimensions of time and thus make the irreversibility explicit. (2) The thesis of the realization of time claimed here is a thesis about different steps of realization. Time

becomes real through the determination of matter, but it is not yet complete. It becomes more concrete and real through the determination of chemical processes, living beings, anthropological-psychological occurrences, and it finally becomes more real through the fact that we communicate thoughtfully about ourselves through remembering and hoping. This happens in art, religion, and philosophy and these are the forms in which time has become concrete. I will touch upon the specific character of these forms later.

In view of this founding thesis, the question arises as to the relationship to other philosophical theories such as those of Schelling, Husserl, and Heidegger. Schelling said in the *Weltalter* that "everthing has its own time in itself" and this also implies the thesis that there is no "external time" at all. This is a more radical departure from Kant.[19] Nevertheless, Hegel is close to Schelling in some respects concerning the structure or logic of time. Both develop a concept of time that (as we will see for Hegel in the next part) has to be brought together with the concept of eternity. Hegel is close to 'Phenomenology' in the sense that he does not regard experiences of temporality as something merely subjective that is easy to separate from our concept of time. Rather, he assumes that these experiences are constitutive for our understanding of time and for time itself. The last addition "for time itself" seems important. It is not only a subjective approach, which gives us information about time, but Hegel also wants (as probably Schelling and Heidegger) to say that time (itself) is like this. In this sense it is in any case meant 'ontologically': the experiences give us information about how time is.[20]

2.2 The Logical Thesis: Time as Negation

As far as structure is concerned, for Hegel, it is crucial that time is not a direct object of reference. Instead, we can only refer to something that is directly present to us in the form of either mathematical or temporal units. We do not perceive time but for example, things that change or pass. Time is what determines these things.[21] For Hegel, such a structure is suitable to be described as a relationship of contradiction and negation. Negation is understood here as a process (or act) and is meant to say something about the structure.

Moreover, for Hegel, the point in understanding such a structure is to consider development and dynamics. Taking time as a static concept does not work well. By determining something with the principle of time, we also determine what time is. Hegel even thinks that one needs logic in his sense in order to understand what time is. Of course, I will not be able to defend the ideas of Hegel's logic here, such as the peculiarity of Hegel's concept of "identity". I will only explain what time is (at least to some extent) according to this logic. Basically, I think that time evidences what we can gain from Hegel's logic. Let me explain why I

think so: One difference we make in our everyday understanding is that the stone is somehow different in time than an animal or a human being. One can classify this difference as purely phenomenological or localize it only on the linguistic surface, but for Hegel, it is a real difference and we can understand it logically or metaphysically. Phrases like "we defy time" or that there is "the law" or the "power" of time are not only figures of speech, but they are adequate expressions for the way we are in time. Thus, Hegel's logic is meant to do justice to our everyday understanding of time and explain why this stands often in contradiction with a more scientific understanding of time.

The abstract and the concrete concept of time stand in a contradictory relation to one another. Time is (according to the abstract concept) a continuum of vanishing now-points and it is (according to the concreter concept) a structure of dimensions (past, present, future) that are differentiated. These are two distinct concepts of time.[22] For Hegel, time can actually be both, because the former is an abstraction of the latter and the latter is the result of further development of the notion of time, through determinations based on this principle. This development is not something solely conceptual. Rather, the real structure of time has these determinations and is only as something developing.

The structure of time is primarily fixed by the concept of negation.[23] This means that what time is, is not only *characterized by* negation, but it is also even *due* to negation. Time is the negation of spatial dimensions, its dimension (of the one after the other) owes itself to this negation. Time is a negation of every single time-unit, as a succession, it only exists when a new time-unit takes the place of the old one and replaces it. In short: time exists due to the fact that units of time pass. Time exists as a negation relationship. Hegel says: "It is the being, which, by being, is not, and by not being, is" (*Enc.* § 258)[24],[25]. This relationship of negation is also in place when the moments of time are defined as certain moments, i.e. when there is something real. What is real in time is temporal. Through the relationship of negation, one can say that everything temporal is negated: it is subject to time by its passing.

What is particularly interesting is how Hegel conceives the relationship between time and the temporal more precisely. He asserts identity *and* non-identity of time and the temporal: "The real is arguably different from time, but just as essentially identical with it".[26] This step is decisive. Through the *identity-claim*, negation becomes self-negation and thus it is asserted that time has a self-referential structure. This assertion of identity further justifies that time is determined by the reality that temporal things pass by, etc. – for if time is identical with the temporal, then there is nothing that remains when that – namely the elements of determination – changes. What is the justification for the identity-claim? For certain reasons, one must equate both: (1) time with the temporal and (2) the temporal with time. (1) There is time only if there is

something temporal, it is in a sense nothing other than the temporal. (2) The temporal in turn is completely determined by time. This determination by time is directly given in the material bodies and the movement in space and time – they are what they are *only* by their space-time determinations -, in living beings their determination by time becomes obvious by transience as their essential determination. This also corresponds to some experiences of life, in which life is (in the end and despite all differences) *only* perceived as passing.

But Hegel continues to say, as I mentioned already, that the relationship between time and the temporal is also that of *non-identity*. What is the basis of this claim? (1) Time differs from the temporal in that it does not pass, in spite of all contradiction, it remains in the negation. (2) The temporal in turn differs from time precisely in its individuality, through which it can even place itself in contradiction to the uniformity of time. Hegel therefore asserts about the temporal that it "has time in itself, "but at the same time "is not time". The experience of the domination of time over the temporal corresponds to this, for here time is understood as a foreign power at work, as if death came from outside and did not lie in the temporal. This non-identity claim seems stronger with respect to a living being than with respect to other spatio-temporal material bodies (like stones). For Hegel, this actually is right: The temporal becomes more and more independent in its increasing determination in relation to time. This again corresponds to what the concept of time implies: In order for time to be more than just a continuum of now-points, there must be differences in the time-units. These differences contradict the concept of the uniform continuum, but the concept of time is structured in such a way that both can rightly be asserted, because a development takes place in which a richer concept emerges, while the uniformity is a refraining from differences.

So far, I have tried to explain the logical structure of time as a relation of negation of time with respect to the temporal. It is worthwhile to change the question once more and to ask how thinking or the spiritual (Geistige) fit into this relationship. I have already hinted at this with the phenomenological-foundation-thesis. This is where I want to start again: In our lives, time-units are sometimes shaped, *meaningful* (bedeutungsvoll), and fulfilled (erfüllt). In some processes, the dimensions of time are somehow mediated (vermittelt) by each other. Actually, they can be mediated in more or less sophisticated forms.[27] Furthermore, it is important to see that the character of time can be recognized and can become transparent. In working and enjoying, time can be fulfilled. But this does not mean that the structure of time is transparent. Something can actually pass away *and* remain present at the same time. Also, in boredom, it is not only the case that time becomes long, but by its passing slowly it is experienced as constantly passing in the same way. Thus, time is at least implicitly experienced as constantly passing in the

same way, but *also* at different speeds. Moreover, in activities like repentance and forgiveness we experience that time is reversible as well as that it is not reversible. In the thinking that corresponds to repentance, we can therefore grasp that a contradiction constitutes time. Time is reversible and it is not reversible. However, the principles (or opposite concepts) of the contradiction are mediated by different forms of negation and therefore one concept of time is only possible through the other. The underlying idea can be made clear with these examples: For Hegel, there is something like "real forgiveness" wherein – at least in one dimension, namely in the spiritual one – it is not just a figure of speech that something really is made 'undone.'[28] If forgiveness can make something undone, it is only because this something is at the same time recognized as that which really happened. If this is so, it becomes clear that in these spiritual processes the contradictions of time do not only consist in a simple before and after: Something can actually pass by and remain present at the same time.[29] These activities (like perceiving, remembering, forgiving) are considered in art, religion, and philosophy. With regard to forgiveness, it is especially clear that there is a *religious* interpretation. Through the considerations and interpretations in art, religion, and philosophy the meditation of different time dimensions becomes explicit and transparent.

With the considerations on temporality in art, religion, and philosophy, Hegel combines three further theses: (1) It can be understood that time has contradictory determinations. It can be noted that this is a concept of "understanding something" according to which epistemic activities are closely tied to acting and to experiencing. (2) Although the dimensions of time are mediated by many activities and processes it is something that is considered and understood fully only in art, religion, and philosophy. Whereas in art time is understood by the way we see and feel things, in religion by how we relate to things in feelings, it is only in the philosophy that the structure of time is also grasped by understanding it through concepts.[30] Thus, we can really grasp what time is and do not only feel or imagine it. (3) If we can understand (in this broad sense) the structure of time, then we, as spiritual beings, are also able to enter into a different relationship to time: As living beings, we are at the mercy of time as long as we hold on to the continuity and irreversibility of time.[31] But we can 'overcome' time in spiritual (geistigen) actions, because in thinking and feeling we are not bound to the space-time order of the continuum, but free with respect to these orders. However, one can only really 'overcome' time by recognizing continuity and irreversibility of the events in time, and not by seeing oneself as sublime, above worldliness.[32] If we *understand* that irreversibility can be mediated with reversibility, something changes. We then realize time in a new way – and this other way is quite appropriate for what time is. According to Hegel, it is time whose negativity is again negated

by the reflection of special spiritual actions, e.g., (spiritual) forgiveness. The negation of time is named 'eternity'" and therefore we can say: time and eternity are thought together. Metaphorically speaking, it is time that not only runslinearly but also knows circular return.[33]

With respect to the logical structure of time, what happens here has to be related back to the concept of negation. Hegel even thinks that the process of negation finds here its continuation. I have just hinted at this: he thinks of a negation of negation, which, however, is carried out in such a way that the moments or negations of the entire previous process are recognized as moments of the current negation.[34]

It plays a role in this structure that, according to Hegel, what has developed into a rich concept of time, is contradictory. There is, as shown, identity and non-identity between time and the temporal, and in the development of the concept of time, there are tensions and contradictions. Time is uniform and it is not uniform. In the negation of negation, it becomes clear that these contradictions do exist, but that time can also be represented in a way that we understand the contradictory determinations as moments of the development of a comprehensive concept of time. For Hegel, this process of understanding is the business of art, religion, and philosophy.

Let us focus on this overall development under the concept of negation: The meaningful time of our life is a negation of the abstract uniformity of time. In this negation, however, there is also a certain dynamic of concealed self-negation due to complex identity relationships. Thus, Hegel says "the other to this negation is outside it; this determination is thus external to it, and therefore the contradiction of its being" (*Enc.* § 258 note).[35] Meaningful time is negated in the further dynamic itself. This takes place through the passing away of these units of time. Thus, also meaningful time proves to be a continuum. Hence, time is a continuum of uniform now-points and it is a continuum of non-uniform time-units. In both cases (physical time and meaningful time) the continuum is the result of negation. This is where art, religion, and philosophy come into play. They are forms of spiritual self-understanding.[36] They also take place within time and deal with the temporal. At first one could say: as in meaningful time, here the linear and abstract continuity is negated because processes of self-understanding create differences in the units of time. However, for Hegel, this is not what happens. Rather, something new emerges through these forms. This has to do first of all with the fact that continuity is here *once again* negated: in art, religion, and philosophy, it is the continuity of abstract *and* meaningful time that is negated. Secondly and above all, however, what makes these forms (of art, religion, and philosophy) special has to do with the kind of negation that is characteristic of them. It is a self-referential double negation in contrast to a negation that excludes others.[37] The spiritual activities of art, religion, and philosophy do not negate directly and simply, i.e. (as

before) on the same level, namely in the case of meaningful time by opposing meaning and uniqueness to the uniform now-points. In art, religion, and philosophy, we rather negate by making a movement in which continuity (of space and time), uniqueness (of units of time), and transience (of uniqueness) are negated but all of this is also seen as a moment of one movement. Because all of this can be grasped, in the process of negation, as moments of the negation, time or transience cannot again simply negate these thoughts and this thinking. In sum, one can say that in art, religion, and philosophy we negate the whole process of temporal realization by imaging, representing, and thinking the specific temporal realization of our time. With the negativity of these activities we then really overcome the temporal because we accept all different parts as moments of the whole process. Here lies the reason why Hegel speaks of eternity as the negation of time in religion and philosophy, without wanting to treat it as something that lies beyond time. As Hegel says: "Therefore the finite is transient and temporal, because it is not, like the concept, in itself total negativity" (*Enc.* § 258 note).[38] This negativity has the positive side that everything one has said about time receives its right and can be seen as a moment of the whole concept.

An activity knowing about itself, that is what we can instantiate according to Hegel when we think. How we can do this is systematically represented in the *Logic*. We perform an activity of negation, in which the generated determinations do not have to be relativized if this activity as such is self-transparent. Thus, Hegel says in the paragraphs on time of the *Encyclopedia*: "But the concept, in its identity with itself, which exists freely for itself, I, is in and of itself absolute negativity and freedom, therefore time not its power" (*Enc.* § 258 note).[39] The self-transparency of the activity is prepared in the concept of time from the beginning: Due to the assertion of the identity of time and temporality, negations could also always be regarded as self-negations. With regard to the negation of spiritual activity, this means that time is identical with its concept (this now really very complex concept of continuity, meaning, etc.) when it carries out a movement of permanent self-negation, in which this self-negation is also self-transparent through reflection. Mere self-negation, without being reflected upon would again be negation "from outside" and subject to negative dynamics.

These considerations mainly amount to the thesis that the 'other' relationship to time comes about through the facts that we refer spiritually to something in such a way that we recognize its temporality (moment of a sequence of the same, transience, etc.) and can then, because of this acknowledgment, also overcome it: a process of remembering is a reflection on the past but it also creates something new that is now. This can be grasped and then our relation to time changes. Our relation to time also changes when we understand that repentance can erase the act by recognizing it. Love and recognition can take away the fear of

death when one understands herself as being in the other. In this way, a meaningful and fulfilled time is possible, which does not have to fear death as an external power. One might doubt this by saying that spiritual activities are also subject to transience.[40] It is right that they take place in time and maybe also only in special situations. But for Hegel, an understanding of these activities leads to an insight into the structure of time. With this insight (in art, religion, and philosophy), we can really grasp continuity and transience as the internal structure of our life. This gives us the possibility not only to overcome temporality momentarily but to understand time in such a way that it loses its power over us.[41]

Here, too, much could be added. This sketch only serves to understand the structure of negation. In some places, one could also easily pass on to describing the dynamics of the transitions in Hegel's sense. For example, meaningful time is negated *because* it has negated something: it negates the continuum, and precisely because of this (because it generates a contradiction to itself) it is nothing lasting. However, I do not want to discuss the reasons why the structure develops as claimed here. The structure could also exist without its moments having this kind of necessity of a transition from one to the next, and Hegel's assertion that the transitions are necessary is a particularly ambitious assertion, which is based on his *Logic*.

After these remarks on the logic of time, the question that I have already raised above seems all the more urgent: how does time relate to Hegel's *Logic*? After all, it might be particularly surprising, that time is not the subject of Hegel's *Logic*. Moreover, the question about the relation to the logic also arises because Hegel's remarks about the relation between logical concepts and time are not easy to understand. For example, he says: "Time is the same principle as the I = I of pure self-consciousness; but the same or the simple concept still in its entire externality and abstraction" (*Enc.* § 258 note). This has not yet been sufficiently explained in the above.

2.3 On the Relation of Time and Logic

In the section on time (*Enc.* § 258) there is the remark "time itself is this becoming, coming into being and passing away, existing abstraction (seiendes Abstrahieren)".[42] This can be understood as meaning that "becoming" is the corresponding logical concept. For the term 'becoming' is found in logic. To say "time itself is this becoming" needs further interpretation.[43] It does not mean that nature, which is to be determined in natural philosophy, is actually "the becoming" and one abstracts from this, via the concept of time, at the beginning of natural philosophy. Rather, the terms 'time' and 'becoming' are both such that they abstract from all differences and everything individual. They are equal in structure. But what is then the relationship between time and becoming?

Time is, as Hegel also says, the "intuited becoming" (angeschautes Werden). In the above-mentioned expression 'seiendes Abstrahieren', it is 'abstraction' that time has in common with becoming, while 'seiend' distinguishes time from becoming. That is, what is logically said about becoming applies to time, but time presents this structure in the form of the existing.

One must bear in mind that Hegel refers to time in order to distinguish real philosophy from *Logic*. He does this explicitly at the end of the *Logic*.[44] One could say: What is represented in *Logic* is represented in its temporal (and spatial) form in natural philosophy. For the relation of becoming and time, this means concretely: one can grasp conceptually that becoming is the determination of being, by which something is determined to be and not to be – this happens in the *Logic*. But this determination ('becoming') is also found in the movement of matter. The conceptual relationship (to be and not to be) is present as nature in a way that corresponds to the forms of space and time: one outside the other and one after the other: something is in a place and it is not in a place, but the latter (not to be in a place) is ordered as coming after the first (to be in a place). In comparison to the conceptual operation, one can say: here the relationship of the two opposing determinations (being and nonbeing) is external (successively). It is thus accessible to the senses. The way in which becoming is present externally and for the intuition is time. The representation of this way of becoming does not belong to the *Logic*.

This relationship between time and *Logic* throws an interesting light on the principle of contradiction. For Hegel, this principle, as a logical one, does not contain any temporal limitation (like "at the same time"), but, from a real-philosophical (realphilosophisch) point of view, this temporal dimension is given, which is why contradictions do not have to be presented real-philosophically in such a way that something simultaneously is and is not the quality of something else. This has already become clear with the contradictions that lie in the concept of time itself.

Time is the form of outwardness and – what Hegel apparently sees as connected – of intuition. Time is "becoming".[45] However, the structure of becoming can not only be seen as the structure of the temporal. Rather, it can also be understood logically. At the beginning of mechanics, nature is understood abstractly, and thus both "time" and "becoming" are understood abstractly, while they become more concrete in the course of natural philosophy. The first natural-philosophical principles are space and time as abstract principles, which thus imply the determinations of place and movement. Here time is a succession of now-points. These principles are suitable to determine something (to calculate, for example, etc.), in this sense, they are objective and not illusions. Nevertheless, they are such that we refrain from other determinations when we carry out the determination and, in this sense, they do not correspond to a comprehensive view of our reality.

The basic idea that time represents something external, which can also be represented (logically) without this externality, could be read as if everything temporal was only peripheral to the logical. If the development in *Logic* can be described in its necessity without the temporal, does the temporal still need to happen? Now one could answer here: according to Hegel, there is always a need for realizations. But it is not this simple a matter. For Hegel realization also exists within *Logic*, because "realization" can also mean that something must develop and prove itself in its moments. Nevertheless, it is also true that, according to Hegel, there is always a need for temporal realizations. The logic of the world does not structure the world quasi a priori, but logic develops with the temporal world, and this logical development could not take place if the corresponding experiences did not also exist. The admittedly rather dark passage at the end of *Phenomenology* fits into this: "Time is the concept itself which is there and presents itself to consciousness as an empty intuition; therefore, the spirit appears necessary in time, and it appears so long in the time as it does not grasp its pure concept, that is, does not extinguish time […]", (*Phen.* 755–757).[46] The fact that Hegel himself sometimes presents the *Logic* as being "before" or "independent" of all experience speaks against this only at first glance. For example, Hegel seems to do so by speaking of the idea as "releasing itself" into nature.[47] What is meant here, in my eyes, is that thinking or philosophy, which has come to itself at the end of the *Logic*, decides to do philosophy of nature. The presentation of the operations in the *Logic* has the experience behind itself, but the *Logic* also has the recognizing comprehension of the experienced world in front of it. For Hegel, philosophy is above all remembering. In remembering, the temporal is the first and it can certainly represent a condition for the knowledge of its logical structure; but the first, that is, experience, is at the same time that which becomes what it is through the latter: namely, an experience that is part of a logical development. I do not say that the talk of "becoming what something already is" is the best representation of Hegel's basic idea. But I chose it here because it once again makes clear: such a conception is only possible if time is conceived in the way I spelled out: remembering is not a subjective representation of an objective fact. Remembering is a realization of abstract time, in which a richer concept of time is generated according to which time is not conceived simply as being continuous.

3 Hegel and Kant on the Ideality of Time

In his theory of time, Hegel takes up at least two of Kant's theses: (1) time is a form of intuition, and (2) time becomes real through the determination of objects in time. With this, he follows Kant against the alternative theories of Newton and Leibniz. Time is neither a thing in itself nor is it the result of an abstraction of things and their relations.

Nevertheless, one could say after my explanations that Kant's and Hegel's views are still opposed to each other. If space and time are for Kant in the subject a priori as subjective forms of intuition, then it is clear (1) that time does not exist independently of the subject but lies somehow in the subject, (2) that time is a continuous series of points in time, and (3) that we only know what time is through a philosophical analysis of sensibility, regardless of how we initially experience ourselves as temporal beings. Hegel would not agree to any of these points without further qualification. (3) is very interesting for all methodical questions, but I will leave it to the side for now. As to (2), Hegel would at least say that this is the concept of time in its simplest form. However, (1) seems to be especially important with regard to the relation of Kant and Hegel. If Hegel does not agree with Kant with respect to (1), the two philosophers claim in very different ways that space and time are 'ideell'. For Kant ideality includes subjectivity, for Hegel it does not.

For Hegel, abstract time is neither subjective nor objective. At this point of the determination, the distinction is made too early. This has to do with two points that also have been discussed in this paper: (1) It has something to do with what it means that Hegel equates time with the concept in its externality. Time is the concept in the sense that time has a logical structure and realizes itself as negating; a process that can also be represented logically and then it becomes clear that it is the development of one concept ('the concept') with the other concepts as different moments. The distinction of subjective and objective is part of this logical development but at the beginning of Philosophy of Nature time as 'the concept' is quasi-neutral. In order for subjectivity and objectivity to play a role, one has to distinguish appearances from things in themselves, but this distinction has a lot of preconditions. Hegel prefers that instead of establishing the subjective-objective distinction with respect to the concept of time we begin with the distinction between "abstract" and "concrete" because this fits the idea of the process of determination.[48] (2) The second point is more substantial and it has to do with the discussion of the introduction of the concept of matter. The determination of things is, according to Hegel, not well grasped as starting from matter, *on the one hand,* and the forms and concepts, *on the other.* For, this description leads to the claim that the forms are purely subjective. Instead, all we can say with respect to the determination is how things are developed according to forms and concepts. Matter and material bodies are part of this development of determination and do not enter this process from outside. With this idea of an internal development, it is possible to give up the claim that time is purely subjective.

Thus, with respect to the subjectivity of time we can summarize: In Kant's case, the ideality of time means two things: firstly, it means that it has no reality unless it determines something in relation to something

else. Hegel fully agrees with this. Secondly, for Kant, ideality means that time is merely subjective and does not belong to things independently of the subject. This is the idealistic meaning. For Hegel, these characterizations of time make no sense; thus, he does not want to claim this kind of ideality of time. However, after what I spelled out in this paper, this is not Hegel's main point with regard to the relation of his concept of time to Kant's. Rather, Hegel picked up the idea of time as the form of realization of things from Kant but spelled out this idea differently. Thus, Hegel's main critical point against Kant is that Kant's concept of time is not far enough developed because it refers only to abstract or basic physical time.[49]

Notes

1 *EAD*, VIII: 325–339.
2 Translations are mine but the original is always in the footnotes.
3 This is also Luckner's (1994) thesis, 114. He argues, for example, that the servant appropriates his time and by this, it is shown how an (abstract) time conceived as subject-less is reversed to a time in which the subject is involved, 175.
4 "die Zeit selbst ist dies Werden, Entstehen und Vergehen, das seiende Abstrahieren, der Alles gebärende und seine Geburten zerstörende Chronos"
5 According to the B-deduction (B 162), all we can refer to is "formale Anschauung" and this presupposes the categories. For the activity thesis see esp. Waxman (1991). For this reason, there is a vivid discussion about the question how "cognitivistic" intuitions are to be taken within Kant.
6 Another problem can be seen in the fact that it is not clear on what level passivity is located since even the original unity in space and time seems to be the product of some sort of spontaneity rather than a passive one.
7 Kraus, for example, has stated this thesis in Kraus (2020).
8 *Anth*, VII: 143.
9 Kraus (2020) has convincingly argued that there will be no circular problem here.
10 "was in dem Kantischen Begriffe dem subjektiven Idealismus und dessen Bestimmung angehört"
11 For time as negation of space, see Houlgate (2005, 122–130; 2006).
12 "Dies Vergehen und Sich-wiedererzeugen des Raums in Zeit und der Zeit in Raum, daß die Zeit sich räumlich als Ort, aber diese gleichgültige Räumlichkeit ebenso unmittelbar zeitlich gesetzt wird, ist die Bewegung. – Dies Werden ist aber selbst ebensosehr das in sich Zusammenfallen seines Widerspruchs, die unmittelbar identische daseiende Einheit beider, die Materie."
13 As I will explain later, Hegel refers to time as "anschauendes Werden" (*Enc.* § 258).
14 See, for example: *Enc.* § 458.
15 "Übrigens kommt es in der Natur, wo die Zeit Jetzt ist, nicht zum bestehenden Unterschiede von jenen Dimensionen; sie sind notwendig nur in der subjektiven Vorstellung, in der Erinnerung und in der Furcht oder Hoffnung."
16 I have elaborated this as a foundation thesis (not only as concretization), because in causality we must assume directionality.
17 "wesentlich räumlich und zeitlich, aber als *im* Raume und *in* der Zeit, und erscheint als deren gegen diese Form gleichgültigen Inhalt"

18 With respect to the physical (and chemical) determined world one could also spell out different degrees of richness of their concept of time.
19 Schelling, *AW* I, 78.
20 For Heidegger and Hegel on time, see Wohlfahrt (1982). For a discussion of Heidegger's and Derrida's theses about time in Aristotle and Hegel, see Houlgate (2006).
21 This is why according to the Phenomenology time is the first "universal", i.e. the universal that structures all directly given particulars, Emundts (2012) 180f.
22 These two forms are found similarly in McTaggarts well-known distinction of an A- and B-series. For Hegel it is also particularly important to combine the two concepts of time. However, one should be careful with this parallel. A and B series are both directed and therefore there are noteworthy differences in comparison to Hegel.
23 Hegel explains this in § 258, thus even before the differentiation of time as continuum and time as structure of different dimensions in § 259.
24 "Sie ist das Sein, das, indem es ist, nicht ist, und indem es nicht ist, ist"
25 This becomes also obvious at the end of "Sinnliche Gewissheit" of the Phenomenology, Emundts (2012) 184f.
26 "Das Reelle ist wohl von der Zeit verschieden, aber ebenso wesentlich identisch mit ihr".
27 As with Kant, one can say that even in the perception of something we always reproduce something prior. For example, in memory we reflect back, but we also create something new.
28 In this sense Hegel says: "die Tat ist nicht das Unvergängliche", Phen. 360.
29 Here, one can think of a religious understanding of forgivneness. However, I would like to say that this is beyond a religious dimension also a fruitful understanding of a form of human acts and should be considered in theories of forgivness in general.
30 Enc. § 573. We have to take into a account here that Hegel thinks that philosophy sublates the truth of art and religion (Enc. § 1).
31 These determinations are, as I said, contradictory to each other. But often, according to Hegel, we hold on to both (without knowing how it can fit). This contradiction makes it then even more difficult to deal with one's own temporality.
32 Once again the example: someone who denies that something was real cannot really regret it.
33 Not in the sense that there is"always the same" but rather in the sense that past, future, and present can be consciously mediated. For the circle metaphor see Hegels's *Logic*, GW 12, 252.
34 Thus, we can contrast eternity with bad infinity: while in bad infinity one thing is negated in favor of another, eternity is the insight into the preserving character of transience. The thesis that for Hegel eternity is time that is 'bent back on itself' is well developed by Ostritsch (2017). I would say that he does not emphasize sufficiently that eternity has also to do with recognition and transparency. For example, I would not say as he does (61) that we experience eternity in forgiveness but that we experience something as eternal. In thinking we understand this as the structure of time and this leads to this structure becoming absolutely internal – which also means that our own thinking becomes eternal.
35 "das andere zu dieser Negation ist außer ihm; die Bestimmtheit ist also an ihm äußerlich, und daher der Widerspruch seines Seins"
36 A comparison with the role of time in art for Kant would be worthwhile here.

37 For this difference from the perspective of *Logic*, see Henrich (1978).
38 "Darum ist das Endliche vergänglich und zeitlich, weil es nicht, wie der Begriff, an ihm selbst die totale Negativität ist" (*Enc.* § 258 note).
39 "Der Begriff aber, in seiner frei für sich existierenden Identität mit sich, Ich=Ich, ist an und für sich die absolute Negativität und Freiheit, die Zeit daher nicht seine Macht"
40 Cf. Ostritsch (2017) 62 makes this objection.
41 As far as I see this differs from Martin (2012, 645–662). In his reconstruction the main idea seems to be that we "gather" the fulfilled moments in absolute spirit whereas in real life they vanish.
42 "die Zeit selbst ist dies Werden, Entstehen und Vergehen, das seiende Abstrahieren"
43 For an interpretation that goes in a similar direction see Burbidge (1973).
44 GW 12, 253.
45 Time is becoming actually only in connection with space as identified in the quote above, "Vergehen und Sich-wiedererzeugen des Raums in Zeit und der Zeit in Raum".
46 "Die Zeit ist der Begriff selbst, der da ist und als leere Anschauung sich dem Bewußtsein vorstellt; deswegen erscheint der Geist notwendig in der Zeit, und er erscheint so lange in der Zeit, als er nicht seinen reinen Begriff erfaßt, das heißt, nicht die Zeit tilgt".
47 GW 12, 253. This leads often to theological readings of the relation between spirit and time. For such a reading see Siep 2018 and (referring to Enc. §554 and the meaning of "eternal identitiy") Theunissen 1978; 119.
48 One could object here to my reading that for Hegel the Philosophy of Nature is objective (whereas the Philosophy of Spirit is subjective) and that it is therefore not "neutral" with respect to "subjective" and "objective". If one follows this idea one could say (as an alternative to my reading) that for Hegel time is first objective and becomes subjective in the progress of determination. This would then also (as in my reading) be opposed to Kant's idea of time as something purely subjective. Nevertheless, I prefer to say that time as the concept in its external form is first of all 'neutral' – that Philosophy of Nature can be seen as objective in contrast to something subjective is in my eyes also a later result of the development. If we have this result, we can however, say that time is subjective and that it is objective.
49 This text is dedicated to Rolf-Peter Horstmann. I had the opportunity to discuss it at a 2019 conference in Philadelphia in honour of him. I would like to thank him and the participants for their comments. Thanks are also due to Daniel Carranza, Jakub Techert, and Mihnea Chiujdea for their careful reading and to Luca Illetterati and his group for our discussion. Especially, I would like to thank Gerad Gentry for his comments.

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7 Intuiting the Original Unity?

Modality and Intellectual Intuition in Hölderlin's *Urteil und Sein*

Johannes Haag

In the exposition of his Critical Philosophy, Immanuel Kant makes ample use of the concept of an intellectual intuition, roughly, a productive unity of thinking and being. While it plays an important role in many of Kant's writings, the concept is discussed most systematically in §76 of the Critique of the Power of Judgement. Kant throughout his work is adamant about the character of this concept as a mere limiting concept: As finite rational beings, we are decidedly not capable of engaging in intellectual intuition ourselves.

It is well known that this purely negative view of intellectual intuition changes quite dramatically in German Idealism: Maybe most prominently, Johann Gottlieb Fichte uses the concept in his early *Wissenschaftslehre* in reference to a capacity of beings like us in the context of his discussion of the original act of self-positing. Friedrich Hölderlin was an avid reader of Kant and studied with Fichte in Jena. He takes up this concept and uses it, inter alia, in what may be the most significant (and certainly is the most famous) of his philosophical sketches: the brief reflections that are known under the title *Urteil und Seyn* (*U&S*), a two-page manuscript, written on the detached flyleaf of an unknown book, that has been rediscovered in 1960 and was first published 1961 in the critical *Große Stuttgarter Ausgabe*.[1]

I would like to argue that Hölderlin - at least in broad perspective, if not in exegetical detail - in *U&S* does not simply follow the Kantian use of the concept of intellectual intuition as a limiting concept, thereby indirectly criticizing Fichte's use.[2] Hölderlin, I hope to show, in a very original way, tries to take up important aspects of both Kant's and Fichte's treatment of the concept, while criticizing or developing others.

1 Intuition and the Modalities: Intellectual Intuition for Finite Beings?

As my point of departure, I would like to take a passage of *U&S* that usually is taken into account somewhat reluctantly or, as it were, an afterthought: the second paragraph of the *Urteil*-page.[3] This paragraph is one of merely four paragraphs of the finalized *U&S* - and, importantly,

one of the three original sections of the text.[4] In this section, Hölderlin abruptly pivots to modalities or, rather, modal concepts.

It is unusual to give this material center stage, as I will do in what follows. I take this passage to be crucial for a proper understanding of *U&S* in general and of the role of the concept of an intellectual intuition in particular. Let me start by taking a look at this section as a whole:

> Actuality and possibility are distinguished like mediate and immediate consciousness. If I think an object as possible, I merely repeat the preceding consciousness by virtue of which it is actual (kraft dessen er wirklich ist). There is no conceivable possibility (denkbare Möglichkeit) for us that was not actuality. Hence the concept of possibility does not apply to objects of reason, for they never occur in consciousness as what they are supposed to be, but only the concept of necessity. The concept of possibility applies to objects of the intellect, that of actuality to perception and intuition.
>
> (StA 4, 216)

In the literature on *U&S* there is an influential argument for a reversed order of the two pages under the headings of *Urtheil* and *Sein*,[5] respectively.[6] Following this argument, I take the *Urtheil*-page to follow the *Sein*-page, the quoted passage on the modalities is the very last of the three sections that make up the text. Why does Hölderlin finish this dense and extremely well-crafted text with a reflection on modalities?

I would like to argue that this has everything to do with its concluding word - intuition (Anschauung). Usually, it is taken to be merely a variation on the subject of perception that is mentioned as the first part of this conjunction. According to this reading, what Hölderlin has in mind in this connection is (more or less) Kantian sensible intuition as it figures in Kant's doctrine of the two stems of knowledge, such as sensibility, and understanding.[7] Sensible intuition, according to this doctrine, is that which – while not necessarily being the sole product of sensibility – nevertheless is essentially dependent on the contribution of the faculty of sense. It is this contribution of sensibility that affords intuitions their special status as representations that are singular and refer to their object *immediately* while the representations of the understanding, i.e., concepts, are general and refer to their object *mediately* by means of general marks, as Kant puts it in the "serial arrangement (Stufenleiter)"[8] of representations.

Hölderlin in the quoted passage makes use of a very similar terminology. And while he is talking of consciousness instead of representation Kant's "Stufenleiter" makes clear that it is only *conscious* representations he is concerned with when talking about the cognitions of objects, i.e. intuitions and concepts. And this correspondence with the Kantian framework of cognitive faculties seems to be further underlined by the

fact that intuition and perception in the last sentence of the Urtheil-page are juxtaposed with understanding (Verstand) and its objects.

In addition, Hölderlin in these remarks on actuality, possibility, and necessity clearly seems to refer to Kant's discussion of the modalities in the first of the three examples of section 76 of the *Critique of the Power of Judgment*[9] that Hölderlin was closely familiar with. And in this crucial section, it is the dependence of our distinction between the actual, the possible, and the necessary on the discursivity of our understanding that is the main focus - an understanding that is in need of something sensibly given to it in perception in order to be able to generate cognition (Erkenntnis) in the first place.

While the latter observation importantly directs us to a crucial point of reference for an adequate interpretation of *U&S*, it simultaneously opens the possibility of an *alternative* reading of these remarks. In order to see this alternative we have to start from the fact that Kant, in section 76, not only refers to our own dependence on something being given to us in sensible intuition, he reminds us that we understand the very peculiarity of our own faculty of knowledge in contrapositon to a *contrasting* faculty of knowledge – not our own! – the concept of which can serve as a limiting concept that allows for a more precise demarcation of the limits of our own faculty. This limiting concept is that of an intuitive understanding that is capable of intellectual intuition.[10]

The thesis I would like to defend is this: While Hölderlin's mention of intuition at the end of the paragraph on the modalities does not simply refer to intellectual intuition, nevertheless he should also not be taken to refer only to sensible intuition. Instead, the whole passage makes a lot more sense, when we take him to use the term *intuition* in a *generic* way in this context. Hölderlin, I hope to show, is referring to intuition in general - independently of its being sensible *or* intellectual.

From a purely structural perspective, the merits of this reading should be obvious: Not only is intellectual intuition a recurring theme in *U&S*, but it can also be understood to be the main topic of this dense text. It is prominently mentioned twice: immediately after *being* and *judgment* are introduced, respectively. And it clearly sets the theme, albeit indirectly, by way of negation, for the criticism of the identity conception of the original being that is the subject of the second paragraph of the Sein-page. The Urteil-page, in turn, begins by discussing "original separation of object and subject which are most deeply united in intellectual intuition, that separation through which alone object and subject become possible" – and in its first paragraph it has to be left at that. That, however, can be changed by way of taking what is actual to be whatever we have *immediate consciousness* of – given that the immediacy of consciousness is what characterizes both sensible *and* intellectual intuition. Remarkably, this resembles closely the move Hölderlin in fact starts his discussion of the modalities with, directly relating actuality to immediate consciousness.

He thereby opens up a path that allows for *different* kinds of immediate consciousness, not all of which need to be taken to uphold the separation necessarily brought about by judgment: immediate intuitive consciousness is at least possible by way of an experience that is an intellectual intuition. The path thus discovered will allow Hölderlin to introduce, in the months and years following his stay in Jena, a form of intellectual intuition that is specified as the intuition of an aesthetic sense.[11] This aesthetic intellectual intuition allows us to transcend the original separation – and thus to reestablish a true unity that is similar to, and yet necessarily different from the unity of the being as such (Sein schlechthin) Hölderlin's reasoning started from, in *U&S*.

The section on the modalities thus introduces a *conceptual path* to an overcoming of the various separations that the original separation (Ur-Theilung) gave rise to[12] in a new form of unity. By achieving a higher standpoint from which we can reflect on the original unity and, ultimately, gain a new aesthetic unity it thus can be taken to return to the starting point of *U&S* full circle.

This is the *structural* argument for the function of this passage. However, it cannot relieve us from a detailed philosophical *analysis*. How does a close reading of Hölderlin's exposition of the problem in the section on the modalities square with this suggested interpretation? And what can that teach us about the use Hölderlin makes of the concept of an intellectual intuition in *U&S*? These are the questions I will explore in what follows. In order to do that I will start by addressing the role of an intellectual intuition in Kant's *Kritik der Urteilskraft (KU)*.[13]

2 Intellectual Intuition as a Limiting Concept

I already indicated that Kant allows for intellectual intuition only as a limiting concept (Grenzbegriff). Intellectual intuition is not one of our epistemic capacities. This, of course, is markedly different from Hölderlin's use of this concept. However, Kant's treatment does not serve merely as a negative foil for Hölderlin's argument. As we will see, Hölderlin largely accepts Kant's methodological turn to transcendental philosophy in general and the analysis of the limits of our discursive knowledge that is built on it in particular. He is at no point trying to return to traditional metaphysics. Not unlike Fichte, he seems rather to see his task with respect to Kantian philosophy to be one of reformation, perhaps of foundation, but not of revolution.

In this respect, the most important fault line is the twofold transformation of Kant's intellectual intuition. *First, this transformation consists* in a shift from conceiving of intellectual intuition as a limiting concept *to* a conception of a conscious, actualizing act of an infinite being that can be theoretically *justified* by means of transcendental reflection on the conditions of possibility of self-consciousness. *Second*, it

involves a further development of this conception into the concept of a capacity of conscious experience of finite rational beings - a development that is crucial for Hölderlin's later conception. If the suggested reading is on the right track, the development of this conception begins with the paragraph on the modalities in *U&S*.

In order to flesh out these remarks, we need to turn to the core of Kant's methodological turn and the role of limiting concepts in this connection. What, then, is transcendental or critical philosophy in the Kantian sense? The transcendental philosopher is concerned with the conditions that need to be fulfilled in general in order for us or any being like us in the relevant respects to generate knowledge of a world of which one conceives itself to be a (proper) part.

It seems clear that in this connection the limits and boundaries of intelligibility (and possibility) for beings that are like us in the relevant way are of special (if not – as we shall see shortly – of the only) interest for us. An epistemic subject that is like us in the relevant way needs to be finite – otherwise, it could not be a (proper) part of the world it wants to generate knowledge of. Furthermore, it needs to be rational – otherwise, it could not be interested in intelligibility in the first place. And for Kant, any finite rational being, not able to spontaneously generate the objects of its knowledge, must receive externally given material in order to subsume it under concepts. In other words, beings like us in the relevant way cannot cognize intuitively, but only discursively.

We consequently could describe the most abstract level of philosophical reflection on the limits of intelligibility as the level where we reflect on the limits of intelligibility for every possible finite rational and hence discursive being that conceives of itself as part of the world (broadly conceived) that it tries to understand. The most concrete level would be a level at which we were concerned with the limit of intelligibility for specifically human ways of intentionally referring to objects – a level that, for instance, clearly involves the specifically human forms of intuitive knowledge, i.e., space and time.

I pointed out that transcendental philosophy is concerned with the conditions that need to be fulfilled in general so that we – or any being like us in the relevant respects – could intelligibly be in possession of certain conceptual abilities. Now, in order to further differentiate our understanding of the question for the intentional reference to intelligible objects, we have to pay attention to the fact that the phrase "beings like us in the relevant way" is a placeholder that is far from philosophically innocent. It covers multiple layers of abstraction that start with the limits of intelligibility for human beings and reach a principled boundary only when we try to abstract even from those features that are part of what is needed for every possible finite rational and hence discursive being in order to generate knowledge of a world to which it belongs.

Consequently, the existence of faculties, from the perspective of transcendental philosophy, likewise has to be established by reflecting on the conditions of the possibility of our use of (theoretical or practical) concepts. It, consequently, is the function that transcendental reflection reveals as necessary which justifies the introduction of any particular faculty.

However, the concept of a faculty can be useful in a different way as well, articulating the conceptual possibility of capacities we as finite rational beings can *not* have for principled reasons and thus determining the exact scope of our epistemic capacities. This contrastive function is highly relevant for the purpose at hand since Kant conceives of intellectual intuition in contrast with our own non-productive intuition. It is because of this use of conceptions of intellectual capacities that are not in the relevant sense like ours and can thus serve to bring into focus the limits of our own intellectual abilities that I call these concepts limiting concepts.[14]

What, then, is *intellectual intuition* for Kant?[15] Sensible intuition, we have already observed, is a singular representation that is immediately referring to its object. It presupposes that something is given to us in experience that is taken up in a synthetic process that involves sensibility and understanding and results in these intuitive representations.[16] Discursive beings like us, consequently, have a dual dependence of our knowledge on understanding and sensibility.

In section 76 of his *KU* Kant closely ties this dependence to our use of the modalities: possibility, necessity, and reality.[17] It is this very dependence that is responsible for the *distinction* between the real and the possible (and, hence, the necessary) in the first place. Consequently, concepts like possibility and necessity turn out to be *specific* to finite rational beings like us and do not pertain to distinctions among things-in-themselves. (Things are different with respect to reality, as we will see shortly.)

How does this dependence come about? Kant shows that by invoking the limiting concept of an intellectual intuition. As essentially discursive beings, in cognition, we start from the particular that is sensibly given and subsume it under the conceptually general or universal.[18] This necessary reliance on sensible intuition, Kant argues, accounts for the distinction between actuality and possibility:

> (A)ll of our distinction between the merely possible and the actual rests on the fact that the former signifies only the position of the representation of a thing (die Position der Vorstellung eines Dinges) with respect to our concept and, in general, our faculty for thinking, while the latter signifies the positing of the thing in itself (die Setzung dieses Dinges an sich selbst) (apart from this concept (außer diesem Begriffe)).
>
> (5:402.6–10)

But we can at least conceive of a being who does not likewise depend on something being sensibly given to it in order for it to apply its conceptual resources. This would be a being whose understanding was productive in its very act of thought: it would, as it were, generate the reality of something merely by thinking it. What it thinks would be real in and through the mere act of thought. Kant calls this faculty intellectual intuition.[19] The conception of this faculty thus sharply contrasts with our own epistemic limitations and, hence, the distinction between the real and the merely possible "quite rightly hold for the human understanding without that proving that this distinction lies in the things themselves" (KU 5:402.16–18).

The concept of an intellectual intuition transcends the limits posed by our discursivity. Yet, it is an "indispensable idea of reason" (KU 5:402.31) that we have "to assume some sort of thing (the original ground) as existing absolutely necessarily, in which possibility and actuality can no longer be distinguished at all" (KU 5:402.22–24). It is a concept of a being for which the distinction between the real and the possible (and, since the real thus would be contingent, the necessary) would be obsolete. For this being it would hold that

> all objects that I cognize would *be* (exist), and the possibility of some that did not exist, i.e., their contingency if they did exist, as well as the necessity that is to be distinguished from that, would not enter into the representation of such a being at all.
>
> (KU 5:403.1–6)

The intuitive understanding that was capable of this kind of intellectual intuition, consequently, "would have no objects except what is real (hätte … keine Gegenstände als das Wirkliche)" (5:402.2). It will prove important for what I take to be Hölderlin's own Kantian conception of reality, that in Kant's description of intellectual intuition in section 76 of the KU, things (Gegenstände) given in intellectual intuition would count as real: It is the *distinction* between the real and the possible that is rejected, while what is represented in intellectual intuition still counts for *real*. And it is of equal importance that *this* conception of intellectual intuition is the conception of a faculty of an infinite being – and, as such, *distinct* from the reality thereby generated. If my reading of *U&S* is correct, this distinction was upheld by Hölderlin.[20]

3 Intellectual Intuition as Experience of Unity: Fichte and Hölderlin

Hölderlin, I have already indicated, transforms the Kantian conception of intellectual intuition in two ways that correspond, roughly, to two consecutive steps in Hölderlins intellectual development. *U&S*, I will

argue, is of pivotal importance for this development since it marks the *transition* from the first transformational step to the second.

The *first* transformation is from a purely problematic limiting concept into a concept that can be validated by means of transcendental philosophy, i.e., by reflection on the conditions of the possibility of conscious representations. The *second* transformation consists in the further development of this conception into the concept of a capacity of conscious experience of finite rational beings.

Hölderlin, of course, found an important model for these transformations of Kantian thought in Fichte's early philosophy that served both as a negative and positive foil for the development of his own position. From Fichte's lectures, from a personal conversation, and, most importantly, from Fichte's writings (in particular his *Grundlage der gesamten Wissenschaftslehre*, published in successive gatherings from 14 June 1974 until July or August 1795 as a lecture script for the students) that were published shortly before and during Hölderlin's stay in Jena, Hölderlin had firsthand, in-depth knowledge of Fichte's philosophy.[21] Hölderlin's rejection of Kant's conception of intellectual intuition as a mere limiting concept is very much in line with Fichte's discussion: Like Fichte, he sees intellectual intuition as a means to become aware of a unity of subject and object that is not accessible to us by other epistemic means. However, Hölderlin is more careful than Fichte not to simply cross the lines that Kant has uncovered with respect to the limits of our knowledge.

Here is a very brief sketch of Fichte's conception around the time of the *Grundlage*. Fichte argued against Reinhold's attempt to found Kant's critical system in one unifying foundational principle that no single conceptual representation could serve as a foundation of this system. Conceptual representations always presuppose, Fichte argued, a differentiation between subject and object, which has to be established by transcendental reasoning in the first place.[22] Consequently, it is this very differentiation that needs to be thematized in any foundational attempt for a sufficiently critical philosophy: an original act (Thathandlung)[23] of self-positing of a self that is then further differentiated in acts of counter-positing and self-limitation, thereby generating the subject-object structure needed for the basic conceptual act of representation, i.e., judgment. (Fichte attempts to derive both theoretical and practical faculties from the very same original Thathandlung, while ultimately subscribing to a primacy of the practical.)

The original Thathandlung (unlike a reflexive analysis of self-consciousness that takes for granted the antecedent separation of subject and object) can be seen as a form of 'real' or 'pure' self-consciousness. In the *Grundlage*, Fichte presents us with a method for uncovering this real or pure consciousness in a systematic manner by abstracting from a given fact of empirical consciousness. In this way, he hopes to establish

an original act of consciousness (Thathandlung) that is the pure activity of positing oneself that underlies the basic proposition "I am."

> The self's own positing of itself is thus its own pure activity. … It is at once the agent and the product of action; the active, and what the activity brings about; action and deed are one and the same, and hence the 'I am' expresses an Act (Thathandlung) ….
>
> (*Grundlage* GW I, 2: 259).

Since the Thathandlung is unconditioned or absolute, Fichte calls the subject of this positing a pure or absolute self. In this absolute Thathandlung, the separation of subject and object cannot have been carried out, since all separation requires determinateness of the things to be separated.

Thus, the determinate consciousness of a self requires the positing of something that is not this self – a positing that is an act of opposition or counter-positing, i.e., the second part of the complex tripartite original activity required for empirical consciousness. But only in a third step the two acts of positing and counter-positing can be reconciled. And this act thereby determines both of them – thus providing us with empirical consciousness.

We can, for the purpose at hand, neglect the details of this process.[24] Where does intellectual intuition come into the picture? Naturally, the consciousness of the act of self-positing cannot be discursive. The act itself is conscious qua Thathandlung and as such produces its own object, i.e., itself. Discursive consciousness cannot be productive in that way since it always presupposes something given. Hence, it must instead be a non-discursive form of knowledge or consciousness. And as such, it cannot determine (let alone reflect on) anything conceptually but amounts to an undetermining awareness of something, i.e., an awareness that cannot be an awareness of something *as* something.

Consequently, for this peculiar form of awareness, we need a special kind of non-discursive faculty. It has to be an awareness of something that would not be there as such without being the object of this peculiar kind of non-discursive awareness. In this respect, although it is not creative in the way a divine intellect would be in producing the objects of its thought, it still bears a striking resemblance to Kant's intellectual intuition as a productive unity of thought and being in actualizing itself as an absolute, not-separated subject. Fichte therefore concludes that this initial act of self-determination is given to us in the act of an intellectual intuition.[25]

But this act of awareness cannot be *distinct* from the Thathandlung that it makes us aware of – for that would re-introduce the separation we wanted to avoid in the first place. The intellectual intuition that makes

us aware of the Thathandlung is, accordingly, itself just this Thathandlung as carried out by subjects like us. According to Fichte, in intellectual intuition we do not produce an object through this act, we rather actualize a subject-object that is consciousness in virtue of the specific kind of Thathandlung characteristic for subjects like us. In so doing, we re-enact the Thathandlung that *originally* allowed for the separation of subject and object in our judgment.

I mentioned that Hölderlin is more careful than Fichte with respect to the limits of our knowledge uncovered by Kant. For Hölderlin, unlike Fichte, intellectual intuition is *not* in the first instance a means of becoming aware, even by re-enactment, of the *original* unity. In part, what keeps him from holding this unity to be accessible *as such* in *our* intellectual intuition is the fact that he conceives of the original unity not as the unity of an act of self-positing of an absolute I or subject, but instead as the unity of a being as such (Sein schlechthin) that does not allow for the distinction of subject and object – and hence cannot be subjective.

In the second paragraph of the Sein-page of *U&S*, Hölderlin goes on to argue against Fichte that *any* kind of self-consciousness – be it empirical or absolute – presupposes the separation the intellectual intuition is meant to avoid: Self-consciousness is possible only by opposing me to myself. And opposing me to myself, in turn, presupposes a me, an absolute I that is generated as such in an act of intellectual intuition. In order to be able to proceed in the way sketched above by self-positing and opposition the I must *be* a self in the first place, although it cannot *conceive* of itself as a self at that point – that is why it is a self-positing: a positing of a self or subject, but not *as* a self or subject. Nevertheless, it is *not* united with an object – and, hence, cannot in and of itself constitute preconditions of the necessary separation; unlike the Sein schlechthin that, therefore, it presupposes.[26]

Equally important, however, and not unrelated seems to be the suspicion of dogmatism that goes with this kind of accessibility in a re-enactment of the original self-positing that Fichte needs for his analysis.[27] We cannot *ourselves*, Hölderlin argues, intellectually intuit the being that has not yet undergone the original separation (Ur-Theilung) in judgment, since we cannot go back by means of acts of consciousness to something that does not itself fulfill the pre-conditions of consciousness.[28]

Nevertheless, for Hölderlin, too, the intellectual intuition is no *mere* limiting concept even as it applies to Sein schlechthin:[29] it is postulated on transcendental philosophical grounds as a condition of the possibility of the original separation and, hence, of both self-consciousness and consciousness of objects. While he starts his reflection (first paragraph of the Sein-page) by simply making the general claim that the term "being" "expresses the connection (Verbindung) between subject and object" he goes on to define being as such (Sein schlechthin)[30] as a connection where "subject and object are united altogether (schlechthin) and not

only in part, that is, united in such a manner that no separation can be performed without violating the essence of what is to be separated". And he adds that "there and nowhere else can be spoken of being as such (Sein schlechthin), as is the case with intellectual intuition". And he does not leave it at that. For, after elucidating why this being in itself cannot be *identity* in the second paragraph of the Sein-page that contains the anti-Fichtean reflection just sketched, he goes on in the second section of *U&S*, i.e., the first paragraph of the Urteil-page, to argue that the "original separation of object and subject which are most deeply united in intellectual intuition" is that "through which alone object and subject become possible" in the first place. That means, Hölderlin claims, that the original separation (Ur-Theilung) necessarily presupposes "a whole of which object and subject form the parts." This presupposition can thus be seen as a condition of the possibility of judgment in the Kantian sense.

Consequently, for Hölderlin, while we cannot have *consciousness* of this original unity, we still can *know* the pre-conditions of consciousness themselves – and among these pre-conditions might be the consciousness qua intellectual intuition of an infinite being for which, as Hölderlin has learned from Kant's analysis in section 76 of the *KU*, the distinction between the actual and the possible does not exist. (Again, this path is open only if one rejects Fichte's conception of self-positing. For otherwise it could not be the infinite being that does the positing, but the absolute I.)

However, I have claimed that there are *two* transformations of intellectual intuition in Hölderlin already adumbrated in *U&S*, only one of which turns intellectual intuition into a mere condition of the possibility of consciousness, while the other allows for an intellectual intuition that is an experience of finite subjects after the Ur-Theilung.[31]

If this should prove right, the criticism of Fichte on Hölderlin's part should not blind us to the fact that both authors agree in ascribing to us a positive use of intellectual intuition that allows for an *experience* of unity. The difference between the two is mainly to the nature of the unity thus experienced: For Fichte, it is the *original* unity (qua unity of the undivided I that posits itself in a foundational act); for Hölderlin it can only be an aesthetic experience of unity that ultimately overcomes the separation – and thus presupposes it.

He begins elaborating this view most clearly over the next years, roughly beginning with the Preface to the next-to-last version of Hyperion (likely written between August/September to December 1795), in a letter to Schiller from September 4, 1795, and further fleshed out in the letter to Niethammer, February 24, 1796. However, the path for this development, as we shall see shortly, was opened up already in *U&S*. And it is the section on the modalities that first conceptually clears the way.

4 Intuition and Actuality: Hölderlin's Analysis of the Modalities

The claim that the two transformations are both present, if not fully developed, in *U&S* up to this point has been little more than a promissory note. It is, I think, the third and final section (i.e., the second paragraph of the Urteil-page) that contains the key to this second transformation.

The very beginning of the passage is as follows:

> actuality and possibility are distinguished (unterschieden), like (wie) mediate and immediate consciousness.

The structure of this sentence is clearly chiastic, actuality (Wirklichkeit) being correlated with immediate, and possibility with mediate consciousness.[32] However, this correlation is not to be read as a *definition*: actuality is not simply immediate consciousness, nor is possibility mediate consciousness. Hölderlin, in this sentence, is non-committal concerning the exact relationship between these two pairs of concepts, merely maintaining them to be distinct or distinguished (unterschieden).[33] The comma after 'unterschieden' only enforces this neutrality, not specifying in any way the' wie' of the analogy between the two pairs apart from the fact of their being distinct.

It is only in the next sentence that this relation is further determined:

> If I think an object as possible (als möglich), I only repeat the preceding consciousness by virtue of which it is actual (kraft dessen er wirklich ist).

It turns out that objects qua objects of thought are actual (or possible) as *objects* of consciousness or representation. Consequently, Hölderlin seems to build his coordination of the actuality/possibility and immediate/mediate consciousness on the distinction between representational act and its objects: To be actual is to be the object of an act of immediate consciousness, to be possible is to be the object of an act of mediate consciousness: Thus, the tree outside my window is *actual* in so far as it can be an object of immediate consciousness; its being felled, on the other hand, is only *possible* since there can only be mediate consciousness of its felling, i.e. consciousness in thought and/or imagination that presupposes the immediate consciousness of the tree that *could* be felled.[34] Actuality, accordingly, is the sum total of objects one can be immediately conscious of, whereas possibility is the sum total of objects of mediate consciousness.

It will prove of considerable importance that it does *not* follow that every object of immediate consciousness can be equally an object of merely mediate consciousness: The dependence of both reality and

possibility on acts of consciousness allows for *further* differentiation of the acts of consciousness in question that are so far only characterized by their *immediacy* and *mediacy*, respectively. We should not simply assume that every act of immediate consciousness presents objects that one can be mediately conscious of. As we have seen with respect to limiting concepts, there might be forms of immediate consciousness that present something as actual in a way that does not allow for its being mediately represented as merely possible.

Furthermore, it is significant that instead of using the term ' Objekt' in this passage (as he does in the remainder of *U&S*), Hölderlin uses the term 'Gegenstand'. It is common in Kant and the early Idealists to carefully distinguish between the use of these two terms, often in order to distinguish between different levels of generality or abstraction.[35]

Consequently, we might expect that this change of terminology is not insignificant: had Hölderlin used 'Objekt' in this passage as well, we might have safely assumed that this should be taken to include whatever the original separation has separated from the subject in the original being, i.e. as a completely undetermined object of a judgment. With the pivot to the use of 'Gegenstand' Hölderlin indicates a change of scope – either to a more restricted application or more general.

The more restrictive reading, though at first glance more in line with the Kantian background, on closer looks has little to recommend itself. In particular, even on the usual reading of intuition as merely sensible intuition, the actual scope of 'Gegenstand' would, in the end, prove to be as encompassing as the use of 'Objekt' shortly before: It can be either an object of sensibility or of understanding or reason. That is a pretty exhaustive list: We might either sensibly intuit objects of a possible judgment, or think it – either as a concept of the understanding or a concept (idea) of reason. Within the Kantian critical epistemology, there is nothing left out. The switch from 'Objekt' to 'Gegenstand,' in short, would be futile: a terminological lapse on Hölderlin's part that hardly fits the overall compositorial density of *U&S*.

Given that the more encompassing interpretation of the term 'Anschauung' that I want to recommend here, can be defended, it seems that the use of 'Gegenstand' can be given a different reading, one that would make the use of a new term highly recommendable: Hölderlin, according to this reading, would have switched from 'Objekt' to 'Gegenstand' in order to take into account that fact that he now needs a technical term that is able to encompass not only objects that are opposed to subjects but objects of a consciousness that *transcends* the original separation between subject and object (without simply reverting to 'Sein schlechthin').

With these observations, we can conclude our initial take on the relation between acts of consciousness and their actual and merely possible objects in the first two sentences of the paragraph. Even at this early stage of our analysis this account, as we just have seen, by switching

from 'Objekt' to 'Gegenstand' marks a subtle, yet decisive departure from Kant's description of this relation in section 76 of the third *Critique*.

Next we need to tackle an aspect of the quoted sentence that we neglected up to now: The object (Gegenstand) is supposed to be actual "by virtue of" (kraft) the immediate consciousness. This aspect is intertwined with yet another dimension of this claim that so far we did not pay attention to: by conceiving something as possible "I merely repeat the preceding consciousness (wiederhol' ich nur das vorhergegangene Bewusstsein)" that guaranteed the object's actuality in the first place, i.e., the *immediate* consciousness of the object. Hence we learn from this sentence that (1) something is actual "by virtue of" its being an object of immediate consciousness; and (2) whatever is "thought as possible (als möglich gedacht)" is thereby repeated as an object of a preceding immediate consciousness.

The tensed framing of the distinction between possibility and actuality might, at first glance, be taken as the clearest sign of Hölderlin's departure from Kant's conception of the possible. But things are not this clear. We have seen that Kant emphasizes in section 76 that the distinction between possibility and actuality "rests on the fact that the former signifies only the position of the *representation* of a thing with respect to our concept … while the latter signifies the positing of the thing in itself (apart from [außer] this concept)." (5:402.6–10). Objects given to us in intuition can in this sense be conceived of as given ‚apart from this concept'.[36] Hölderlin can subscribe to this part of the Kantian framework. And he obviously agrees with Kant's classification of the faculty of the understanding as the faculty of the possible: "The concept of possibility applies to objects (Gegenstände) of the intellect (Verstand)". However, he denies that we can "have something in our thoughts that does not exist" (5:402.12/3) – at least if this is understood to imply that there *never* has been intuitive consciousness of this particular "something". And he seems to re-emphasize that in the very next sentence:

> There is no conceivable possibility (denkbare Möglichkeit) for us that was not actuality.

This does not sound Kantian. Worse, this conception of possibility seems to be blatantly wrong. After all, it seems an obvious fact of experience that we can hold all kinds of things to be possible that we never experienced. Moreover, this conception does seem to imply that, while we cannot infer from the possible to the actual, we might infer from the possible to what at an earlier point has been actual ("was actuality"').[37]

But this cannot be what Hölderlin has in mind here. Firstly, in as much as we conceive of things as possible that we have never experienced in this exact way, he can refer us the activity of our imagination that seems involved in these conceptions. And imagination - not understood here

in its transcendental function, but as *phantasia* in the classical use, i.e., Kantian reproductive imagination - will always be involved in these conceptions. It will take as its *material* intuitive experiences that we had and arrange it into something new - thereby nevertheless repeating the originally intuited material.

In addition, Kant argues in the first *Critique* that every empirical judgment ultimately has to be founded on judgments that directly refer to something intuitively given (or, on a different reading, take intuitions in their subject-position).[38] This holds for judgments about the actual as much as for judgments about the possible.

Taken together these two claims give us a plausible way out of ascribing to Hölderlin an absurd conception of possibility: In emphasizing the 'repeating' of something that has been actuality before he can be taken to merely emphasize the fact that any consciousness of something as possible has to be taken to involve a reference to another, immediate and, hence, intuitive consciousness *that by virtue of its very immediacy gives actuality to its objects*.

The strangely tensed wording on this reading would point to the fact that all consciousness must be *grounded* in immediate, intuitive consciousness. Yet, it does not follow that from the possible we can infer to what has been actual *in this very modeling* of actuality. The conception of grounding that, given this reading, forms the philosophical background of these remarks in turn points to an *ultimate* ground of actuality that must be presupposed in the very act of conceiving of something as actual and possible. Again, this ultimate, original ground would still be subject to the necessary condition of actuality: it needs to be experienced in a consciousness. However, this consciousness can only be the consciousness of an *infinite* being – and this being is, in the Kantian conception that Hölderlin so far seems to have been closely following, essentially incapable of the distinction between actuality and possibility.[39]

It is important to notice that *after* the original separation and the distinction between object (Objekt) and self-conscious subject the immediate consciousness implies mediate consciousness and, hence, that there cannot be actuality without possibility for self-conscious subjects – though, in intellectual intuition, Hölderlin later claims, this distinction can be overcome in an aesthetic act.

Clearly, for Hölderlin the question of grounding does not allow for a simple metaphysical answer in the traditional sense: the ground must be derived from the perspective of the question of the conditions of the possibility of the representational activity of a self-conscious subject. Hölderlin at no point attempts to make obsolete the critical turn in philosophy.[40]

Again, Kant could agree with the idea of grounding involved here as an idea that is *necessary* for us, though we cannot think it determinately,

being essentially discursive subjects. Accordingly, he reminds us in section 76 that there is

> the unremitting demand of reason to assume some sort of thing (the original ground) as existing absolutely necessarily, in which possibility and actuality (Wirklichkeit) can no longer be distinguished at all, and for which idea our understanding has absolutely no concept, i.e. can find no way in which to represent such a thing and its way of existing.
>
> (5:402. 21–7)

Hölderlin, however, has already seen Fichte blazing the trail for representing things that are an absolute, original ground of the distinctions Kant takes to be conceptually insurmountable for beings like us: Fichte's conception of an intellectual intuition. And at this point, he, in addition, is aware of Schelling's alternative use of this concept. Thus, even if he does not subscribe to Fichte's solution for the very reasons outlined in *U&S*, the way is open for him to employ Fichte's ingenious device in a slightly different manner.

Like Fichte, he does not take himself to be walking back the development of critical philosophy. And he therefore finds himself in close agreement with Kant's denial of a proper conceptualization of original ground as existing absolutely necessary. Against the backdrop of his own conception of possibility that means that he can envisage a concept of necessity that results from our very inability to conceptually determine this original ground:

> Hence the concept of possibility does not apply to objects of reason, for they never occur in consciousness as what they are supposed to be, but only the concept of necessity.

In order to be possible, the objects of reason would have to have been actual at one point, i.e. objects of immediate consciousness. However, as Hölderlin points out in truly Kantian fashion, that cannot be true of the intentional objects of the ideas of reason - neither its theoretical nor its practical ideas have the actuality of that which we are immediately conscious of *in so far as they are ideas, i.e. conceptual representations*![41]

Nevertheless, there seems a difficulty lurking in the background here: Hölderlin's claim may seem to contradict the very *actuality* of the original *ground* of actuality that is Sein schlechthin (and that I just suggested to be actual in the highest possible sense). For, our concept of this being surely is a concept of reason. It is, as Hölderlin puts it in a different place, an ideal being (idealisches Sein).[42] Actuality, on the other hand, presupposes immediate consciousness. How is that possible with respect to this concept of reason?

This difficulty, unlike the problems we encountered with the seemingly tensed modalities, can be resolved easily. Since Sein is *conceived* as an ideal being this representation is conceptual in nature and *as such* cannot be an *adequate* representation of this being. Our discursive consciousness of this ideal being can never be immediate. And hence, as Hölderlin infers, it cannot be mediate either: it is necessary, and not possible. However, that does not preclude a *different* kind of consciousness that is immediate in so far as it is intuitive. And it is this consciousness (that cannot be ours in so far as it concerns original Sein schlechthin!) that gives this original unity actuality. This consciousness itself is not experienced by finite rational beings – but it is thought of as a condition of the possibility of *any* actuality, including the actuality we *are* able to conceive.

In other words, the *concepts* of reason are necessary only in so far as reason is itself essentially discursive. Hölderlin follows Kant in conceiving of necessity as conceivable only in opposition to possibility. This is an important part of his general subscription to the *methodology*, if not all of the substantial claims of Kant's critical philosophy that we found reflected in his criticism of dogmatic traits in Fichte's philosophy of the early Jena period as well.[43]

In sum, these necessary concepts can be concepts of something that is qua ideal ground of all being itself *actual*. And here we have finally reached a point in the argument of the modalities-section where Hölderlin decisively and substantially *disagrees* with Kant: Hölderlin thinks that our discursive consciousness can grasp the necessity of the actuality of a Sein schlechthin qua ultimate ground of actuality.[44]

Of course, he further deviates from Kant when he insists that there can be an access to an (analogous, but different) unity that is validated by our own *intellectual intuition*. And in as much as we are capable of intellectually intuiting something we can ascribe to this peculiar Gegenstand an (albeit higher) actuality: in this mode of experiencing the objects of this intellectually intuiting consciousness are actual *simpliciter*, i.e., they necessarily are objects of immediate consciousness that themselves cannot become objects of mediate consciousness without losing what they essentially are.

With the path of conceptual, discursive representation closed for good, the intuitive way alone is open. And, indeed, this is exactly what Hölderlin's final sentence of this paragraph (and of *U&S*) implies:

> The concept of possibility applies to objects of the intellect (Verstand), that of actuality to perception (Wahrnehmung) and intuition (Anschauung).

This sentence can now be understood as the culminating statement of *U&S*: Possibility and actuality, far from being mere logical modalities,

are at this point shown to be rich concepts of the essentially conditioned in both the mediate consciousness of discursive understanding and in that which is objectively given to us in perception (product of sensibility). Furthermore, possibility and actuality have been shown to invoke the concept of the unconditioned that is a necessary object of reason and thus, by way of an idea, can serve as the ideal aim of an infinite discursive assimilation.

Finally, the concept of actuality is Janus-faced in that it can be validated by two radically different kinds of intuition – sensible intuition and intellectual intuition that at this point need not be restricted to the original being. Instead, this wide, generic concept of intuitive consciousness allows for the transition to a form of intuition of finite subjects that qua self-conscious, rational subjects know about the separation that they envisage as merely ideally resolvable in an infinite discursive process, but can now envisage a different form of access to this unity.

The key to this new option was the introduction of *immediate consciousness* as the sole criterion for actuality. On the face of it, it might look like Kant could endorse Hölderlin's new criterion for actuality. After all, actuality is tied to something's being given to us in conscious (objective) experience, i.e., cognition. However, he restricts that which is actual in the second of the *Postulates* to *perception* – and perception needs subjective experience, i.e., sensation, as a constituent material part: "That which is bound up with the material conditions of experience, that is, with sensations, is *actual*." (Kant KRV A218/ B266) And shortly afterward he clarifies: "The postulate for cognizing *actuality* of things requires *perception*, thus sensation of which one is conscious." (Kant KRV A225 / B 272)[45]

It follows that Kant restricts consciousness to conscious sensation of a particular *kind*, i.e., of the kind that materially constitutes ordinary perception. Hölderlin, on the other hand, ultimately aims at a unity gained by means of an aesthetic sense that makes us immediately aware - in a conscious experience he calls aesthetic – of something by definition *transcending* this material. Nevertheless, this material actuality can and even must be part of it in so far as the unity thus gained is a true connection of subject and object.[46]

The consciousness of the limitations of their own discursive epistemic faculties distinguishes the intellectual intuition of finite subjects from the intellectual intuition that originally guaranteed the actuality of Sein schlechthin. This infinite and unconditioned intellectual intuition can only be conceived of as the intellectual intuition of a being for which the distinction between actuality, possibility, and necessity is moot – since *everything* is actuality for this being.

The conception of actuality that Hölderlin ties to immediate consciousness at the beginning of the section on the modalities, therefore, not only allows for a widening of the transcendental-ontological perspective in

the first transformation of the elusive concept of an intellectual intuition; but also presents us with a generic concept of intellectual intuition that can *start* from separation and achieve *unity* – as long as it accepts that it will lose this very unity as soon as it tries to pin it down discursively. Hence, the path is open for an intellectual intuition of an "aesthetic sense (ästhetischen Sinn)".[47]

Notes

1 Cf. Hölderlin StA 4, 216/7. (Published there under the title „Urheil und Seyn" by F. Beißner.)
2 As has been claimed by Dieter Henrich in Henrich 2004.
3 Henrich, in his magisterial, 800-page long study *Der Grund im Bewußtsein. Hölderlins Denken 1794–1795*. (2004; first published 1992) that is basically an in-depth analysis of *U&S* pays attention to this passage no earlier than on p. 707 (and basically sets it aside for good mere 20 pages later - which makes it, by far, the least discussed of the four sections in the book). Bachmaier 1979 discusses it on four out of over 60 pages. Cf. Bachmaier 1979, 120–124.

Michael Franz (in Franz 1986) is one of the few readers who tries to elevate the significance of this paragraph, treating it as a third main-section, on equal footing with Urteil and Sein. His reading of the whole document, however, is peculiar: he reads it as Hölderlin's sketch of a logic in the eighteenth century sense. Since I do not follow his general interpretation, I do not find his discussion of the modalities-passage very helpful and will have little to say about it. (In Franz 2002 he seems to give a slightly different reading that I will come back to.)

With respect to his general claim about the function of the division of *U&S* let me just point out that, unlike judgment and being, the modalities are *not* defined here. ("Urtheil", "Sein" and "Sein schlechthin" are underlined in Hölderlin's text – and they are the only terms thus highlighted in the parts first written by Hölderlin. Cf. Henrich 2004, 687. Furthermore, the use of "ausdrücken (express)" in the introductory sentence of the Sein-page indicates that Hölderlin is using the underlining in these two cases – together with the hyphen and comma ("Sein –,") and the period ("Urtheil.") as a quotation-device. There are no comparable indicators in the modalities passage.)
4 Originally there were three sections, each clearly visibly separated from the other. (The second part of the final sentence of the section on the Urtheil (judgment), starting from "als Theoretischer Urtheilung" until "sich selbst entgegen" was inserted later.) Cf. Henrich 1966, 84.
5 Henceforth referred to as Urtheil-page and Sein-page.
6 According to this reading there are four clearly distinguishable paragraphs (possibly corresponding to four different separate sections) in this brief text altogether: (1) Definition of Sein (being); (2) distinction between being and identity; (3) definition of Urteil (judgment) as original separation (Ur-Theilung) of subject and object; and (4) a brief discussion of the modalities (reality, possibility, and necessity).

After Henrich argued (in Henrich 1966) that the Sein-page should be taken to *precede* the Urteil-page, he argues to the contrary in Henrich 2004, ch. 27. I do not find the later argument completely persuasive; it rests, among other things, on a different interpretation of the passage on the modalities.

However, I largely agree with Henrich's assessment that the finalized document can be viewed as construed as a diptych with mutual cross-references between the two pages – an observation that diminishes the importance of the question of the "proper order" of the pages. Cf. Henrich 2004, 689.

Nevertheless, I do not subscribe to his main argument for the ordering, i.e., that the Urteil-page can be understood without the conceptual resources of the Sein-page, but not vice versa. Cf. Henrich 2004, 702/703. On the contrary, I take the meaning of intellectual intuition to be introduced on the Sein-page in a way that is presupposed in the reflections of the Urteil-page. (Henrich argument against this reading on p. 699/700 rests on the identification of *Sein schlechthin* with intellectual intuition that is a core feature of his interpretation and that I reject. Cf. below p. (pagination)???)

Moreover, the diptych-interpretation has its own problems, not the least of which is that before the later insertion of the final sentence in the Urteil-paragraph (starting with "'Ich bin Ich' ist das passendste Beispiel…") the text was clearly divided into three sections, one of them – the Sein-section – had two paragraphs.

The question of the proper order of the two pages is treated as unresolved in the literature, the leading critical editions (StA and Frankfurter Ausgabe) making different editorial choices. All in all, I think that fact that originally there was clearly a tripartite division in the text is philosophically more significant for the question of order than Henrich makes it seem. Not, as I indicated, as a way of successively building up a "Logic" (as Franz claims in Franz 1986); but as a way of mirroring the structure of "unity-separation-reintegration" that was so important for Hölderlin. Cf. Knaupp 1992, 385 with a reference to the preface of the "Fragment zum Hyperion" (1794) that already emphasizes this structure. This "eccentric path" allows for a reintegration on a higher level (cf. Ameriks 2012, 284/285; Larmore 2000, 148–152.) My own interpretation can be taken as an attempt to spell out the way in which the section on the modalities can be seen to fulfill this task. As such, it can be read as a philosophical argument for the Sein/Urteil-order of the pages.

7 Cf. Henrich 2004, 707 and 717. Incidentally, Henrich in the latter passage talks about Kant's "well-known faculties: intuition, understanding, reason." It should have given him pause that this would not be the orthodox Kantian list of faculties which would list sensibility instead of intuition: faculty of intuition being the functional characterization that is in the human case fulfilled by sensibility, since "in us human beings the understanding is not a power of intuitions (der Verstand in uns Menschden selbst kein Vermögen der Anschauungen)." (B153)

On the other hand, it must be admitted that Hölderlin uses "perception and intuition" in contraposition to "understanding." But, arguably, that addresses the two as *distinct* faculties (or powers) indeed – since *intuition* is used as the name of a faculty, indeed, in the context of *intellectual intuition*.

8 Cf. Kant, *Kritik der reinen Vernunft (KRV)*, A320 / B376. "Serial arrangement" is Norman Kemp Smith's translation of "Stufenleiter;" Guyer and Wood translate "progression" and Pluhar simply has "Chart." A literal translation would be "stepladder."

9 Similarly Henrich 2004, 717.

10 I will largely neglect the fine difference between intuitive understanding and intellectual intuition for the purpose of what follows. Förster has compellingly shown (most recently in Förster 2012, ch. 6) that Kant carefully differentiates between a number of different concepts in this context.

11 Cf. Letter to Niethammer (24 February 24 1796).
12 In the letter to Niethammer from 24 February 1796 he cites not only the separation of subject and object, but as well those of self and world and of reason and revelation.
13 Hölderlin was closely familiar with much of Kant's work, starting from his time at the Tübinger Stift. That he studied the *KU* closely is clear from various remarks in letters, especially from the Jena-period. Cf. for an overview Henrich 2004, 149–160, and Waibel 2002, 90–94.
14 For more on the methodology of limiting concepts cf. Förster 2012 and Haag 2015.
15 For a more detailed version of the following remarks cf. Haag 2015, 219 ff.
16 Cf. Haag 2007 for an in-depth analysis of the interplay between receptivity and spontaneity in this context.
17 In what follows I am deeply indebted to Eckart Förster's discussion of § 76 in Förster 2012, ch. 6.
18 Cf. Kant, KU 5:407.
19 Cf. e.g. Kant, KU 5:409.
20 This is in stark contrast to Henrich's identification of intellectual intuition and *Sein schlechthin*. Cf. e.g. Henrich 2004, 690, 699 f., 712.
21 Cf. Waibel 2000, 19–26; 2002, 94–102.
22 Cf. Fichte, Aenesidemus, GA I, 2:47ff.
23 Cf. *Grundlage*, GW I,2: 255.
24 For a more elaborate analysis cf. Förster 2012, chs. 8 & 9.
25 Paul Franks puts this contrast in terms of Fichte's intellectual intuition, like Kant's, being selfactualizing, but, unlike Kant's intellectual intuition, not creative. Cf. Franks 2005, 311. It is noteworthy that Fichte does not use the term „intellectual intuition" in the *Grundlage*. It is, nevertheless, an important part in other writings shortly before and after. Cf. e.g. Fichte, Aenesidemus, GW I,2 48.
26 Cf. the similar argument in the letter to Hegel from January 26, 1795. I take the suggested reading to be a brief reconstruction of Henrich's interpretation. Cf. Henrich 1966, 91–94 and 2004, 42 ff. Larmore, in his rejection of a point by Stolzenberg in defense of Fichte, seems to be close to my reading. Cf. Larmore 2000, 147. However, the details of this argument are not important for the purpose at hand. (A critique of Henrich's reconstruction of this argument against Fichte has recently been put forward in Josifović 2018. I do not find it compelling, since it does take Henrich to not sufficiently distinguish between the absolute I and the I of self-consciousness. Cf. Josifovic 2018, 336/337. However, Henrich's point is that even an absolute I is only possible through a pre-conceptual positing that is a self-positing, and thus *presupposes* a separation in being. In brief, an absolute I still is an I – and thus presupposes the separation in question. Other interpretations, like e.g. Frank 1987, 121, fare less well with respect to Josifović' criticism.)
27 Cf. the letter to Hegel, January 26, 1795. StA 6, 155. In this letter Hölderlin shows that Fichte's involuntary dogmatism follows from his factually having to go *beyond* the fact of consciousness, since any fact of consciousness already presupposes the separation of subject and object – and, hence, cannot be used to ground this separation (Cf. Beiser 2002, 387).

Beiser (critizising Henrich 1991,73 ff.) goes on to claim that it „would be wrong to conclude from this, however, that Hölderlin was a Kantian at this time, as if he wished to uphold the critical limits against all forms of dogmatism" (Beiser 2002, 388). As a reason he cites an earlier letter to Neuffer (10 October 1794; Beiser wrongly dates the letter to 16 January 1794) that

entails a remark that is critical of Kant's conception of the beautiful and the sublime.

This remark has led to much speculation, since Hölderlin only claims that Schiller should have taken „one step further over the Kantian demarcation-line (Grenzlinie)" (StA 6,137) – but does not in any way indicate *how*. Furthermore, it does not even seem to be clear that this line would have to be the boundary that separates the realm of knowledge from what cannot be known. Hölderlin immediately before talks about a *simplification* (and, at the same time, *enrichment*) of Kant's analysis of the beautiful and the sublime. So maybe it is this demarcation he is referring to here. (That is in line with what Schiller already did in *Über Anmut und Würde*, 1793, the text Hölderlin references here).

Be that as it may: that Hölderlin, ultimately, is committed to claiming that we are able to extend the boundaries set by Kant with respect to aesthetic experience, should not be in doubt (though cf. Franz 2002, 230). That does not imply that he would not withstand dogmatism in any of its guises. Whatever the role of an aesthetically conceived intellectual intuition ultimately plays in Hölderlin's philosophy - it certainly should not be a dogmatic device. (For the genuine Kantian *methodological* roots of Hölderlin's thinking in the Jena-period cf. Henrich 2004, 579–581. Henrich, correctly on my view, establishes these roots as an important aspect of a speculative turn in philosophical methodology.)

28 This criticism has been frequently discussed in the literature on the topic, most prominently in Henrich 2004. Henrich emphasizes the continuity to Kant in this respect. Cf. Henrich 2004, 545. Methodologically, I think this is correct.

29 This is overlooked in Henrich 2004, 545–547. With respect to the exact function of intellectual intuition and the transcendental reasoning for its introduction Hölderlin departs from the Kantian use of the concept as a *mere* limiting concept.

30 Cf. Henrich 2004, 687.

31 Henrich, for one, denies that this second transformation is already foreshadowed in *U&S*. Instead, he takes the first transformation to open up the way for a *new use* for this elusive faculty of intellectual intuition, a use that Hölderlin then tries to flesh out over the next months and years after writing *U&S*. Cf. Henrich 2004, 107/108 and 545. In what follows, I will argue that this purely terminological reflection can and must be supplemented by a philosophical reflection that, at the same time, shows that the new use is already suggested in *U&S*.

32 This is clear from the very next sentence that ties actuality to immediate consciousness (cf. Franz 1986, 121).

33 The German term „unterschieden sein" can, but does not have to, carry with it an active voice: it can mean simply „distinct" or it can include the act of making the distinction (as in "distinguished"). The difference here is not decisive, however, given the methodological perspective is indeed that of transcendental philosophy: The distinctions in question thus always take as their point of departure the consciousness of the subject that has to draw these distinctions in order to unearth the conditions of the possibility of the very fact of its consciousness.

34 We will see shortly that this distinction between immediate and mediate consciousness is closely related to - though by no means identical with – Kant's characterization of intuition as immediate representations of objects

as opposed to concepts as mediate representations that we find in the 'Stufenleiter' mentioned above. Cf. p.

35 Kant, for one, distinguished between "Gegenstand überhaupt", "Objekt überhaupt" and "Gegenstand der Erfahrung". The most general concept of a Gegenstand überhaupt being used, interestingly, for a mere accusative relation where nothing is yet determined about the possibility. Cf. Förster 2012, 4 f.

36 Cf. 5:402. 13/4.

37 This reading would ascribe to Hölderlin an epistemic conception of the modalities reminiscent of late antiquity or the early medieval period; for a different interpretation cf., Franz 1986, 121–123.

38 Cf. Kant KRV A 68 / B 93.

39 This point will prove important for a proper understanding of the final and culminating sentence of the modality-passage. (Notice, that the incapability of the infinite being need not be conceived as a lack of an ability, a restriction of something essentially unrestricted, since the original separation that brings about subject and object can alternatively be viewed as a privation.)

40 Cf. note 29 above. Even Hölderlin's integration of Platonism and Spinozism (the latter via Jacobi) should be seen under this constraint, at least at the time of *U&S*. Henrich 2004 discusses that in some depth.

41 This is another case in point against a dogmatic reading of Hölderlin. At least at the time of *U&S* he hardly seems to take himself to have left Kant behind.

42 Cf. letter to his brother, 2 June 1796. For the role of reason in Hölderlin and the changes he subjected this concept to in comparison to the Critical Kant cf. Förster 1995. (On the remarks on ideal being cf. p. 302.)

43 Cf. above note 27.

44 It has frequently been pointed out that Hölderlin, in the paragraph on the modalities, offers an implicit critique of Schelling's conception in *Über die Möglichkeit einer Form der Philosophie überhaupt* (1794). Schelling in this work claimed that possibility is the unconditioned condition of actuality. Cf. Schelling, *Sämmtliche Werke*, I,1,108. Hölderlin in all likelihood knew this text. (Cf. Henrich 1992, 128–130.) Franz claims that „Hölderlin, mit Kant, das Unbedingte als Notwendigkeit auffaßt" (Franz 1986,118). Henrich, likewise, sees the Schelling-criticism as the main point of the modalities-section. (Cf. Henrich 2004, 718–724.)

However, that cannot be the point of Hölderlin's criticism. While it does justice to the discussion of possibility and necessity, it cannot explain the prominence of actuality. Hölderlin indeed agrees with Kant (contra Schelling) that the unconditioned or absolute is *necessary* as a concept of reason. However, he criticizes Kant's conception of the unconditioned or absolute as too restrictive since we can know it, by way of transcendental, but not transcendent reasoning, as an *actual* object of the intuitive consciousness in an intellectual intuition. Hence, the necessary concept is a concept of an *actual* object (Gegenstand).

45 Seemingly, a further point of departure from Hölderlin is that this requires „not immediate perception" but only „connection with some actual perception" (Kant KRV A225 / B272). Yet I think that Hölderlin, with respect to discursive thinking, would be committed to this view, since otherwise he would lose the existence of an objectively existing world of (discursive) experience. Hölderlin, on my view, does not try to supplant Kantian epistemology, but rather to build on it and extend its boundaries.

46 That the possibility of such an immediate consciousness of a higher actuality built on and integrating perceptual experience need not be a dramatic leap of faith is something that Hölderlin could have learned from Goethe who at that time was already in the midst of developing his own methodology of intuitive understanding. (Goethe wrote his brief methodological reflections, programmatically titled *Der Versuch als Vermittler von Objekt und Subjekt*, in April 1792.) Cf. Förster 2012, ch. 11. Of course, Hölderlin's own vision of what this ‚Vermittlung' would have to look like differed very much from what Goethe had in mind. After all, Goethe did not think of this experience as ineffable; and Hölderlin envisaged a decisive role for the beautiful in this connection - thus genuinely advancing beyond Kant and even Schiller, as indicated in the earlier letter to Neuffer already referred to in n. 29.

47 Cf. Letter to Niethammer, 24 February 1796.

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8 The Fate of Practical Reason

Kant and Schelling on Virtue, Happiness, and the Postulate of God's Existence[1]

Karin Nisenbaum

> I have said that practical reason shares the 'fate' of theoretical reason insofar as it, too, is driven to 'seek the unconditioned.' In an important sense, however, the fate of practical reason is different from that of theoretical reason; this is one of the most central tenets of Kant's philosophy.
>
> (Christine Korsgaard, *Creating the Kingdom of Ends*)

> Most of [the interpreters of Kant] do not mean, by the practical postulate of the existence of God, the demand to realize practically the moral implication of the idea of God. They mean merely the demand to assume the existence of God theoretically, [ostensibly] for the sake of moral progress and therefore in a mere practical *intention*.
>
> (F.W.J. Schelling, "Philosophical Letters on Dogmatism and Criticism")

Introduction

This paper has two related aims. The main aim is to explain and endorse Schelling's view that by the postulate of God's existence, Kant does not mean the demand to assume the existence of God theoretically, for the sake of moral progress, but rather the demand to realize practically the moral implication of the idea of God. A subsidiary aim is to highlight the crucial difference between the fate of theoretical reason and the fate of practical reason, as conceived by Kant; for only by keeping this difference in mind, will we be prepared to regard as plausible Schelling's reading of Kant's postulate.

Korsgaard's remark in the first epigraph to this paper highlights both a structural parallel and a crucial difference between theoretical and practical reason, as conceived by Kant.[2] Just as theoretical reason seeks the unconditioned (the totality of conditions for every given conditioned item of knowledge),[3] practical reason demands the unconditioned object of pure practical reason (the highest good, understood as the necessary connection of virtue and happiness).[4] Also, just as with theoretical reason, Kant holds that there are certain metaphysical presuppositions that are necessary for it to be reasonable to pursue the highest good,

namely, the postulates of God's existence, freedom, and the immortality of the soul.[5] Yet note a crucial difference: the *mistaken* form of inference that in the *Critique of Pure Reason* Kant attributes to being deceived by transcendental illusion is precisely the form of inference that he uses in his argument for the postulates of practical reason in the *Critique of Practical Reason*, namely, making objective (metaphysical) claims based on certain subjective principles. As I will explain below, in the first *Critique*, we are not entitled to ascribe objective validity to the metaphysical formulation of the "supreme principle of pure reason"[6] based on the logical or subjective formulation of the same.[7] (For example, in the Transcendental Ideal, this form of inference is what Kant calls hypostatization: giving an object a real existence independent of its idea.)[8] By contrast, in the second *Critique* we are entitled to affirm the postulates once we see that they are conditions of possibility for pursuing the highest good; we are entitled to "assume the existence of God"[9] once we see how that assumption is a condition for "aiming at the highest good."[10]

Clarifying this difference between theoretical and practical reason is one of the main aims of Schelling's "Philosophical Letters on Dogmatism and Criticism" (1795, 1804), because he believes that the reason why we misunderstand what Kant means by the postulate of God's existence is that we fail to understand this difference. According to a widespread interpretation, the difference between the fate of theoretical and practical reason has to do with the primacy of practical reason,[11] and as we shall see, that interpretation corresponds to what Schelling takes to be a mistaken conception of the practical postulate of God's existence, according to which postulating God's existence means "[assuming] the existence of God theoretically for the sake of moral progress, and therefore in a mere practical *intention*."[12] Here I will argue that there is an alternative interpretation, which corresponds to what Schelling takes to be the correct conception of the postulate of God's existence, according to which postulating God's existence means "[realizing] practically the moral implication of the idea of God."[13] I will draw on Stephen Engstrom's work on Kant's practical philosophy to develop this Schellingian interpretation of Kant's postulate of God's existence. As we shall see, this interpretation relies on the idea that promoting the highest good can be seen as the expression of a commitment to the principle of sufficient reason in the practical sphere, as well as on the idea that the moral law is not only a categorical imperative for action but also a "criterion of validity for the employment of the concept of the good."[14] As we shall also see, these two ideas lead to a new way of understanding both how Kant conceives the relationship between virtue and happiness in the highest good and why postulating God's existence is a transcendental condition for promoting the highest good, the necessary object of a will determined in conformity with the moral law.

I begin by briefly outlining Kant's view on the fate of theoretical reason, and I explain why he holds that the unconditioned can in principle never be the object of theoretical knowledge (§1). Then I turn to Kant's views on the fate of practical reason. Drawing on Engstrom's idea that realizing the highest good can be seen as an expression of the commitment to the principle of sufficient reason in the practical sphere, I propose a new way of understanding how Kant conceives the relationship between virtue and happiness in the highest good, which enables us to understand the highest good as a state of affairs in which we all realized our rational capacity to know the good (§2). But as I show (§5), this way of understanding the highest good requires a new way of understanding why there is a dialectic of practical reason. Namely, because our natural propensity to evil is constitutive of our *fallible* rational capacity for knowledge of the good. It also requires a new way of understanding how postulating God's existence helps to solve the dialectic of practical reason: because we come to view our fallible capacity to know the good as the imperfect version of a perfect capacity to know the good, and we come to understand our moral end or *telos* as becoming like God. This way of understanding why there is a dialectic of practical reason, and how postulating God's existence helps to solve that dialectic, requires having in view both the crucial difference between the fate of theoretical reason and the fate of practical reason (§3) and the idea that practical reason is distinguished by its efficacy (§4).

1

I have said that the Schellingian interpretation of Kant's postulate of God's existence that I will present relies on the idea that promoting the highest good can be seen as the expression of a commitment to the principle of sufficient reason in the practical sphere. Let me start with a brief overview of the theoretical sphere so that we have in view Kant's more general views on the nature of human reason. In the Introduction to the Transcendental Dialectic of the first *Critique*, Kant names two principles that he believes are the source of all metaphysical thought: (I will call them P1 and P2, following Michelle Grier's formulation):[15]

P1 "Find for the conditioned knowledge given through the understanding the unconditioned whereby its unity is brought to completion."
P2 "If the conditioned is given, the whole series of conditions, subordinated to one another – a series which is therefore itself unconditioned – is likewise given."[16]

These two principles are different formulations of the principle of sufficient reason, which states that for everything, event, or state of affairs, there is a complete set of reasons that makes the existence and nature

of what we are considering fully intelligible. If we are committed to the PSR, as we have reason to be, we believe that there are no brute facts, that there is nothing that has no reason or explanation.[17] These two principles are different formulations of the PSR because, as Omri Boehm rightly notes, "Kant uses the term 'conditioned' here broadly, referring to anything, event, or state of affairs, which requires a condition other than itself in order to *be given* as a fact."[18] So a 'condition' here is something like the reason – what would count as an explanation of a 'conditioned' that is given. P1 is a logical or subjective formulation of the PSR because of its imperatival form: it prescribes a task, namely, that we strive for complete explanations. By contrast, P2 is a metaphysical or objective formulation of the PSR because of its indicative form: it states something about the world, namely, that complete or unconditioned explanations are there to be found. P1 is a regulative formulation of the PSR; P2 is a constitutive formulation of the same.[19]

In Kant's view, most of the problems with traditional, dogmatic, metaphysics, have their source in how we understand the relationship between the logical and metaphysical formulations of the PSR. He argues that a natural and unavoidable illusion arises because P2 (the metaphysical formulation) is a condition for the applicability of P1 (the logical formulation). This is because of what is by now known as "Kant's law" – the principle that 'ought' implies 'can.' In the way that Kant employs this principle, if someone has an obligation to do something, they can conclude that they are capable of fulfilling that obligation. Yet in Kant's view, we can never know that this application condition (P2) is satisfied. This is because human knowledge is discursive: it requires both concepts and the application of concepts to sensible intuition. Yet what is unconditioned can never be given to the mind via sensible intuition; it can never be an object of knowledge. So, we cannot reasonably act upon the demands of reason (P1) without assuming that the conditions for realizing that demand hold (P2), but we can never know that they do hold. This is the fate or conflict of reason.[20]

Kant has various strategies for alleviating this conflict of reason, including his distinction between transcendental idealism and transcendental realism, and his related distinction between appearances and things in themselves. Yet there is an important difference between his diagnosis of and solution to the conflict of reason in its theoretical or speculative use, and his diagnosis of and solution to the conflict of reason in its practical use. As I mentioned earlier, how to understand this difference is one of Schelling's aims in his "Letters on Dogmatism and Criticism." It is also what I wish to clarify here.

In the first *Critique's* Antinomy of Pure Reason, Kant argues that the distinction between appearances and things in themselves alleviates (one manifestation of) the conflict of reason in its speculative use because this distinction helps us realize that reason's search for the unconditioned

applies to things in themselves and appearances in different ways. As Eric Watkins explains the point, Kant holds that "for things in themselves it is the case that the totality of conditions and thus the unconditioned as well must exist if the conditioned exists."[21] Yet this is not the case if we are considering the situation for appearances. As Kant explains:

> On the contrary, if I am dealing with appearances, which as mere representations are not given at all if I do not achieve acquaintance with them … then I cannot say with the same meaning that if the conditioned is given, then all the conditions (as appearances) for it are also given; and hence I can by no means infer the absolute totality of the series of these conditions … But in such a case one can very well say that a regress to the conditions, i.e., a continued empirical synthesis on this side is demanded or given as a problem.[22]

In other words, P2, the objective or constitutive formulation of the PSR would hold for things in themselves, if we could know them; but P1, the subjective or regulative formulation of the PSR holds for appearances. Watkins summarizes how this distinction helps to alleviate the conflict of reason:

> As soon as one draws the distinction [between appearances and things in themselves], reason can require that its demands be satisfied for things in themselves, though it has no way of knowing how they are, but it cannot require that this very same demand be satisfied for appearances as a result of their essential lack of complete determinacy; instead, reason can demand only that one continue to search for ever further conditions, even if one knows that the totality of conditions … can never be given in experience.[23]

What I would like to distill from Watkins' reading is the Kantian view that absolute or unconditioned knowledge is unavailable to us; in Kant's view, the unconditioned in principle can never be an object of theoretical knowledge. In the case of the speculative or theoretical use of reason, there is a necessary "mismatch between appearances and the idea of reason, which only things in themselves are adequate to;"[24] but we can at least continue to search for the conditions or explanations for any given conditioned item of knowledge.

Yet Watkins' reconstruction of Kant's solution to the conflict of reason (in the theoretical sphere) raises an important question, one that comes into view if we consider Kant's use of the 'ought' implies 'can' principle. As Wayne Martin has noted (and as G.E. Schulze noted in *Aenesidemus*, his anonymous book of 1792), there are two possible applications of this principle; Martin calls them the "capacity-expanding" and the "duty-restricting" applications.[25] The "capacity-expanding" application of the

principle has the form of *modus ponens*: "If I know that P is true, and I know that the conditional P → Q is true, then I can safely conclude that Q is true." Martin calls this the "capacity-expanding" application of the principle, because if I know that I have an obligation to do something and I know that 'ought' implies 'can,' then I can safely conclude that I am capable of fulfilling the obligation: this use of the principle expands my conception of my own capacities. Yet there is also a "duty-restricting" application of the principle, one that corresponds to *modus tollens*: "If I know the conditional P → Q is true, and I know that Q is not true, then I can safely conclude that P is not true either."[26] If I know that 'ought' implies 'can' and I know that I cannot do something, then I am under no obligation to do it: this use of the same principle serves to restrict my sense of my own obligations. So, what entitles Kant to use the "capacity-expanding" application of the principle? Shouldn't the fact that human knowledge is discursive, that the unconditioned can in principle never be given to the mind via sensible intuition and in that way known, lead us to conclude that we are under no obligation to satisfy the demands of reason? As I will explain below, part of what enables Kant to use the "capacity-expanding" version of the principle is that he views our fallible rational capacity to know as the finite or imperfect version of a perfect capacity to know, and he understands why fallibility is constitutive of our *rational* capacity to know.

2

I turn now to Kant's diagnosis of and solution to the conflict of reason in its practical use. In the second *Critique*, at the start of the Dialectic of Pure Practical Reason, Kant explains why there is also a dialectic or conflict of reason in its practical use.

> Pure reason always has its dialectic, whether it is considered in its speculative or in its practical use; for it requires the absolute totality of conditions for a given conditioned, and this can be found only in things in themselves … But reason in its practical use is no better off. As pure practical reason it likewise seeks the unconditioned for the practically conditioned (which rests on inclinations and natural needs), not indeed as the determining ground of the will, but even when this is given (in the moral law), it seeks the unconditioned totality of the object of pure practical reason, under the name of the highest good.[27]

Let me start to clarify this difficult passage by explaining why promoting the highest good, the object of pure practical reason involves "seeking the unconditioned for the practically conditioned." As we shall see, and as I mentioned in my opening remarks, promoting the highest

good can be seen as the expression of a commitment to the principle of sufficient reason in the practical domain. Kant claims that the highest good is a state in which happiness is necessarily connected to virtue, and he claims that this state ought to follow as a consequence of the moral law.[28] But it is by no means clear how Kant conceives the relationship between the two components of the highest good (happiness and virtue), nor is it clear how he conceives the relationship between the moral law and the highest good.[29] What does Kant mean when he says that virtue, the disposition to act in conformity with the moral law, is the "condition" for happiness? What does he mean when he says that happiness is "practically conditioned"? When I explained above why what Kant calls the "supreme principle of pure reason" is a formulation of the PSR, I mentioned that Kant takes a "condition" to be something like the reason for a 'conditioned' that is given. So, if Kant says that the moral law is the 'condition' for happiness (which is the 'conditioned'), he must be thinking of the moral law as what explains, grounds, or justifies the personal end of happiness. Stephen Engstrom has argued that Kant's discussion of the highest good shows that there is a more intimate connection between the moral law and the concept of the good than is often noted; in his view, and in the view I want to defend, the moral law is not only a categorical imperative for action but also a "criterion of validity for the employment of the concept of the good."[30] Understanding why this is so will help us see why virtue is what grounds or justifies the personal end of happiness, and why promoting the highest good can be seen as the expression of a commitment to the principle of sufficient reason in the practical sphere.

In Chapter 2 of the Analytic of Pure Practical Reason of the second *Critique*, Kant makes the following important claim:

> The only objects of a practical reason are therefore those of the good and the evil. For by the first is understood a necessary object of the faculty of desire, by the second, of the faculty of aversion, both, however, in accordance with a principle of reason.[31]

The good is a *necessary* object of the faculty of desire in accordance with a principle of reason, because when we judge whether a desire that we have should be realized, when we judge whether our end could be an "object of *pure* practical reason," what we are considering is, as Kant says, "the possibility or impossibility of *willing* the action by which, if we had the ability to do so … a certain object would be made real."[32] When the ground of choice and volition lies in an *a priori* law, we can apply to the end or object of our action the concept of the *good*; this is because we judge that the action is "good in itself," that it has its value within itself.[33] This shows that the moral law, the supreme principle of pure practical reason, serves as a criterion that helps us determine the

concept of the good: when we act in conformity with the moral law, we take it to be the case that there is a sufficient reason for us to realize our ends, and we take both the act that would realize our end and the end itself to be good. Accordingly, the moral law is not only a categorical imperative for action but also a "criterion of validity for the employment of the concept of the good."[34] This shows that acting morally (giving the incentives of our sensuous nature the form of a universal law) is what enables us to know or cognize the good.

Yet, can personal happiness be the object or end of a virtuous will (of a will disposed to act in conformity with the moral law)? In the second *Critique*, Kant says that: "to be happy is necessarily the demand of every rational but finite being and therefore an unavoidable determining ground of its faculty of desire."[35] Thus, in Kant's view, the claim that the end of personal happiness is good can remain' as the "matter of the maxim" of our will, but in the case of a virtuous will, that matter is "limited" or given the form of a law.[36] This is how Kant describes what follows from giving the claim that the end of personal happiness is good, the form of a universal law:

> Let the matter be, for example, my own happiness. This, if I attribute it to each (as, in the case of finite beings, I may in fact do), can become an objective practical law only if I include in it the happiness of others. Thus the law to promote the happiness of others arises … merely from this: that the form of universality, which reason requires as the condition of giving to a maxim of self-love the objective validity of a law, becomes the determining ground of the pure will.[37]

When the maxim of self-love (the claim that the end of personal happiness is good) is given the form of a universal law, what follows is the duty of beneficence, the obligation to promote the happiness of others, and in doing so, to recognize the value of the ends that others pursue, to recognize that they too participate in determining the concept of the good (or at least to recognize that other virtuous agents participate in determining the concept of the good). Also, if the claim that one's own happiness is good is rendered objective by being transformed into a universal law, then others should be prepared to recognize the value of the ends that we pursue; others should be prepared to recognize our own valid contribution to determining the concept of the good. In this way, the moral law becomes the "basis of a definition of the good that can be universally and intersubjectively agreed upon."[38] When the claims of self-love are given the form of a universal law, they become rational; there is a sufficient reason to realize those ends, and those claims enable us to determine, and in that way know, the good. As Rachel Barney rightly notes, "the moral law gives back to us, in rationalized form, the end which it had seemed to take away."[39]

It follows that if the claims of self-love cannot be given the form of a universal law, there is no sufficient reason to realize those ends, and those claims cannot participate in determining the concept of the good. In Kant's view, self-conceit is what self-love becomes when it "makes itself lawgiving and the unconditional practical principle."[40] Like a drop of ink that falls into a glass of clear water, self-conceit transforms a transparent medium into a dark and murky liquid; self-conceit is what prevents us from exercising or realizing our capacity to know the good. In *Religion within the Boundaries of Mere Reason*, Kant characterizes evil as this presumption to turn self-love into the unconditioned practical principle:

> [The person who is evil] indeed incorporates the moral law into [his] maxims, together with the law of self-love; since, however, he realizes that the two cannot stand on an equal footing, but one must be subordinated to the other as its supreme condition, he makes the incentives of self-love and their inclinations the condition of compliance with the moral law – whereas it is this latter that, as *the supreme condition* of the satisfaction of the former, should have been incorporated into the universal maxim of the power of choice as the *sole* incentive.[41]

Keeping in mind Kant's characterization of the difference between reasonable self-love and self-conceit, or evil, we can see why promoting the highest good can be seen as the expression of a commitment to the principle of sufficient reason in the practical sphere. As Engstrom phrases the view:

> In prohibiting any claim that cannot be universalized, reason is prohibiting the realization of ends for which there can be no sufficient reason. Thus self-love's claim can be valid only if it satisfies the unconditional demand of the principle of sufficient reason, which is expressed in the moral law.[42]

Returning to the passage I cited above, where Kant explains why there is a dialectic or conflict of reason in its practical use, we can see that promoting the highest good involves "seeking the unconditioned for the practically conditioned," because virtue is a necessary condition of the goodness of the happiness one enjoys. Promoting the highest good involves aiming at a state in which there would be a sufficient reason or justification for all of the ends we realized, and in which each of our claims to happiness participated in determining the concept of the good.

Why, then, is there a dialectic or conflict of reason in its practical use? This is how Kant characterizes the problem in the Antinomy of Practical Reason:

> In the highest good which is practical for us, that is, to be made real though our will, virtue and happiness are thought as necessarily combined, so that the one cannot be assumed by pure practical reason without the other also belonging to it … [But] any practical connection of causes and effects in the world, as a result of the determination of the will, does not depend upon the moral disposition of the will but upon knowledge of the laws of nature and the physical ability to use them for one's purposes; consequently, no necessary connection of happiness with virtue in the world, adequate to the highest good, can be expected from the most meticulous observance of moral laws.[43]

This important passage is often interpreted in terms of a moral desert: the highest good is a state in which the virtuous are happy—they *enjoy* happiness, understood in a hedonistic sense—*because* they are virtuous, but an exact *causal* relation between virtue and happiness requires more than human volition and effort. For example, Allen Wood writes:

> [Even] if it were possible for all men to will in perfect conformity to the law, both in disposition and in deed, it does not follow that their efforts would necessarily bear fruit in the world itself, and produce an exact causal relation between worthiness and happiness. A finite being is always limited in respect of his powers to control the consequences of his actions in the world of nature. The efforts of men in this respect are always 'bounded' … Hence the practical possibility of the highest good depends on whether there is in nature anything sufficient to compensate for the imperfection of human volition and the limitation on human powers, to bring about an exact causal connection between virtue and happiness.[44]

On this interpretation, the postulate of God's existence helps to solve the antinomy of practical reason because it enables us to assume that in nature there is "a cooperating agency with the ability to give efficacy to our moral efforts in a systematic way, a way not subject to human limitations."[45] Or, the Kantian distinction between appearances and things in themselves, together with the postulate of God's existence and the immortality of the soul, enables us to "expand our conception of this world to include the intelligible as well as the sensible," and to posit a "future life [in which we] can expect a systematic connection between worthiness and happiness to be brought about."[46]

Yet if my reading of how Kant conceives the relationship between virtue and happiness in the highest good is correct (not in the sense that the virtuous *enjoy* happiness, understood in a hedonistic sense, *because* they are virtuous, but in the sense that virtue grounds or justifies our claims concerning the *goodness* of the ends of personal happiness, then

that enables a different way of understanding what Kant means when he says that the relationship between virtue and happiness is one of "cause and effect" (with virtue being the cause of happiness).[47] The concept of causality contains an objective necessity. For example, if I say that, "A causes B," I mean that, "if A comes first, then B must necessarily follow it." But I can understand the latter relation as a *rational* or *explanatory* relation, in the sense that A *explains* or *grounds* B, instead of in the sense that *state* A necessarily causes *state* B to happen. The interpretation of the relation between virtue and happiness that I have just offered enables us to translate the causal relation between the two (in the sense that *state* A causes *state* B) into a logical or rational relation (in the sense that A *grounds* B); if so, then virtue doesn't "cause" happiness in the sense that it brings it about (as it obviously can't), but virtue "causes" happiness in the sense that it *grounds* any claim concerning the goodness of the end of personal happiness. If we interpret the idea that the highest good is a state in which virtue "causes" happiness in this way, it becomes even clearer why the highest good would be a state in which we all realized our rational capacity to know the good, for the highest good would be a state of affairs in which each of us could justify our claims concerning what is good, and in which we could all share in those judgments.[48]

Interestingly, the short section that contains Kant's solution to the antinomy of practical reason (Section 2 in Chapter 2 of the Dialectic of Pure Practical Reason) includes a discussion of the difference between happiness and what Kant calls *contentment with oneself* (*Selbstzufriedenheit*). Kant asks:

> Have we not, however, a word that does not denote *enjoyment*, as the word happiness does, but that nevertheless indicates a satisfaction with one's existence, an *analogue* of happiness that must necessarily accompany consciousness of virtue? Yes! This word is *contentment with oneself*, which in its strict meaning always designates only a negative satisfaction with one's existence, in which one is conscious of *needing nothing*.[49]

Immediately after this passage Kant also draws a distinction between what he calls "aesthetic contentment," which rests on the satisfaction of the inclinations, and "intellectual contentment," which accompanies my consciousness of freedom in following moral maxims. After clarifying the form of satisfaction or contentment that necessarily accompanies consciousness of virtue (Kant also describes this feeling as respect),[50] he states: "From this resolution of the antinomy of pure practical reason it follows that in practical principles a natural and necessary connection between the consciousness of morality and the expectation of a happiness proportionate to it as its result can at least be thought as possible."[51] Keeping these passages in mind, it seems

that Kant's solution to the antinomy of practical reason requires this *transformation* of the desire for happiness (understood in a hedonistic sense as "aesthetic contentment," or the satisfaction of inclinations) into "intellectual contentment," (which necessarily accompanies my consciousness of freedom in following moral maxims). Kant emphasizes that intellectual contentment or *respect* (*self-respect*) is not the "gratification or enjoyment of happiness," but it is the enjoyment of freedom.[52] Arguably, self-respect or contentment with oneself is the enjoyment of freedom, because it is the experience of participating in determining the concept of the good by giving the maxims of self-love the form of a universal law; it is the experience of realizing our rational capacity to know the good. And the transformation of our desire for happiness (understood in a hedonistic sense) into content with oneself is *enabled* by this view of moral action as the realization of our rational capacity to know the good.

Let me return briefly to the passage where Kant explains why there is an antinomy of practical reason, this time in light of my suggestion that solving this antinomy requires the transformation of our conception of the relationship between virtue and happiness. I've offered a new way of understanding what Kant means when he says that the highest good is a state in which virtue 'causes' happiness, but it seems difficult to reconcile my reading with the second part of the passage I cited above:

> [But] any practical connection of causes and effects in the world, as a result of the determination of the will, does not depend upon the moral disposition of the will but upon knowledge of the laws of nature and the physical ability to use them for one's purposes; consequently, no necessary connection of happiness with virtue in the world, adequate to the highest good, can be expected from the most meticulous observance of moral laws.[53]

Doesn't this passage clearly show that Kant believes virtue and happiness bear no necessary relationship to each other? As he also explains, what makes it difficult to see how the highest good is practically possible is that "happiness and morality are two elements of the highest good which are *entirely different in kind*." That is why the connection between them is synthetic, not analytic. As I see it, Kant is here describing the way things seem from the perspective of the person whose conception of the relationship between virtue and happiness has not yet been transformed (so this passage plays the same argumentative role as the famous passage in § 13 of the Transcendental Deduction of the first *Critique*, where Kant first entertains the possibility that "objects [could] appear to us without necessarily having to be related to functions of the understanding,"[54] in order later to dismiss that possibility).[55]

3

As we shall see, the way I've proposed we should understand what Kant means when he says that the highest good is a state of affairs in which virtue 'causes' happiness also provides a different way of understanding how the postulate of God's existence helps to solve the antinomy of practical reason, one that is more in line with Schelling's view that we should understand the postulate of God's existence as the demand to realize practically the moral implication of the idea of God (instead of as the demand to assume the existence of God theoretically, [ostensibly] for the sake of moral progress and therefore in a mere practical intention).

First, let me briefly return to my opening remarks concerning the difference between the fate or conflict of theoretical reason and the fate of practical reason, for Schelling's conception of the postulate of God's existence relies on this crucial difference. As I noted earlier, there is a structural parallel between Kant's conception of reason's demand for the unconditioned, and the conditions for it being reasonable to pursue that demand, in the theoretical and practical domains. Just as theoretical reason seeks the unconditioned (the totality of conditions for every given conditioned item of knowledge), practical reason demands the unconditioned totality of the object of pure practical reason (the highest good, the systematic connection of virtue and happiness). (In the interpretation that I have been offering, this would be a state of affairs in which there would be a sufficient reason or ground for all of the ends that we realized, and a state of affairs in which each of our claims to happiness participated in determining the concept of the good; it would be a state of affairs in which we all realized our rational capacity to know the good.) Also, just as with theoretical reason, Kant holds that there are certain metaphysical presuppositions that are necessary for it to be reasonable to pursue the highest good, namely, the postulates of God's existence, freedom, and the immortality of the soul. Yet the mistaken form of inference that in the first *Critique* Kant attributes to being deceived by transcendental illusion is the same form of inference that he uses in his argument for the postulates of practical reason in the second *Critique*: making metaphysical claims based on certain subjective principles. While in the first *Critique* we are not entitled to ascribe objective validity to P2 based on what P1 demands, in the second *Critique* we are entitled to affirm the postulates once we see that they are conditions for pursuing the highest good.

In the passage that serves as the first epigraph to this paper, Korsgaard claims that this crucial difference between theoretical and practical reason has to do with the primacy of practical reason, and as I mentioned earlier, her view corresponds to what Schelling takes to be a mistaken conception of the practical postulate of God's existence: assuming the

existence of God theoretically for the sake of moral progress, and therefore in a mere practical *intention*.[56] Korsgaard says:

> Theoretical reason, in its quest for the unconditioned, produces antinomies; in the end, the kind of unconditional explanation that would fully satisfy reason is unavailable. Practical reason in its quest for justification is subject to no such limitation. This is part of Kant's doctrine of the primacy of practical reason.[57]

On Kant's view, the thesis of the primacy of practical reason concerns how we should conceive the relationship between the *interest* of reason in its speculative or theoretical use, and the *interest* of reason in its practical use. If the interest of reason in its speculative use "consists in the cognition of the object up to the highest *a priori* principles," and if the interest of reason in its practical use "consists in the determination of the will with respect to the final and complete end" (the highest good), when these two interests come into conflict (when knowing comes into conflict with willing), we should give primacy to the interest of reason in its practical use, since on Kant's view "all interest is ultimately practical."[58] So when certain theoretical propositions (e.g., "we are free," "God exists," "we have an immortal soul") that are "withdrawn from any possible insight of speculative reason" are shown to be inseparably connected with the principles of practical reason, speculative reason must accept such propositions "as something offered to it from another source."[59] As Wayne Martin characterizes Kant's view, "the thesis of the primacy of practical reason means that at least in certain domains, practical judgment is primary with respect to theoretical judgment in that the warrant for judgments that are theoretical in form (e.g., the existential judgment 'There is a God') is provided by a practical judgment ('I ought to bring about the highest good.')"[60] (Again, I take it to be this sort of interpretation of the postulate that Schelling criticizes in the second epigraph to this paper.)

4

In the remainder of this paper, I will argue that there is a different explanation for the important difference between the fate of theoretical reason and the fate of practical reason, which corresponds to what Schelling takes to be the correct interpretation of the postulate of God's existence: the demand to realize practically the moral implication of the idea of God. As we shall see, this explanation relies on the conception of the relation between virtue and happiness that I offered above (virtue should be conceived as what explains or grounds one's claim concerning the goodness of the happiness one enjoys), and it relies on Kant's view that while theoretical reason is receptive, practical reason is efficacious.

In recent years, Engstrom has focused attention on the importance of this crucial distinction between theoretical and practical reason.[61] As Engstrom notes, when we suppose that reason is solely a theoretical capacity, we assume that reason is only "a capacity to acquire knowledge of things that exist independently of that knowledge."[62] If the objects of reason (conceived as a theoretical capacity) are to be known, they must already be given in sensible intuition, and they must be other than myself. On this model, "reason has no power to produce anything outside its representations but serves merely to achieve a true representation of things that are there anyway. It simply tracks reality."[63] Conceived as a theoretical capacity, reason is receptive. Yet as Engstrom observes, this isn't how Kant conceives knowledge that is practical.[64] When Kant says that what is practical is "to be made real through our will,"[65] he conveys the idea that practical knowledge is distinguished by its efficacy: what practical knowledge represents is its *own* effect, its *own* action, something that depends on *it* for its realization. Engstrom clarifies the most important implication of the view that practical knowledge is efficacious:

> The existential relation in which practical knowledge stands to what it knows is accordingly the reverse of the relation in the theoretical case. Since what theoretical knowledge knows does not depend for its actuality on the actuality of that knowledge, the actuality of the knowledge must depend on the actuality of what it knows; what practical knowledge knows, in contrast, depends for its actuality on the actuality of the knowledge.[66]

In the case of theoretical knowledge, the actuality of the knowledge depends on the actuality of what is known: in order for me to know that there is a glass of water on my desk, the glass and the desk must already be there in order for me to perceive them; the glass and the desk must be given to me in a sensible intuition, which directly acquaints me with these objects. My perceiving them is thus the ground or reason I could give if someone asked me why I believe it is true that there is a glass of water on my desk. By contrast, in the case of practical knowledge, the actuality or reality of what is known depends on the actuality or reality of the knowledge. By "the actuality of the knowledge," Engstrom means the actual determination of the will; this is because, like Kant, he believes that willing can be understood as a form of practical judgment and hence as a form of knowledge.[67] So in the case of practical knowledge, the actuality of what is known depends on the actual determination of the will. The determination of the will provides for practical knowledge what sensible intuition provides for theoretical knowledge; my acting in conformity with the moral law is the reason or ground I could give if

someone asked me why I believe what I am doing is good, or to be done. This means that moral action is what enables us to become acquainted with the object of practical knowledge, the good.[68]

Focusing on the efficacy of practical reason helps to explain why Kant believes that we are entitled to make objective (metaphysical) claims based on practical reason's demand for the unconditioned, but not based on theoretical reason's demand for the unconditioned. In order for us to know something (theoretically), it must be presented in sensible intuition, and it must be other than ourselves. In order for us to know something (practically), it must be brought about. We know that we cannot know the unconditioned object of theoretical reason (because we can never find in appearances the complete series of conditions for a given conditioned item of knowledge), but we do not know that we cannot know the unconditioned object of practical reason (because the highest good is something to be made actual through our will; it is something we must bring about). Yet the objective (metaphysical) claim that we are considering, which Kant believes we are entitled to make based on practical reason's demand for the unconditioned, is the claim that God exists, not that the highest good has been realized, so it seems that we have missed our mark. Yet if we understand the highest good in the manner that I have been proposing, as a state in which we all realized or actualized our rational capacity to know the good by giving the maxims of our actions the form of a universal law, then we will see that the highest good *is equivalent to the moral implication of the idea of God*, for God has traditionally been conceived as pure actuality unmixed with potentiality, as a being that is infinitely perfect, infinitely real.

5

I mentioned earlier that promoting the highest good involves eradicating evil or self-conceit, which prevents us from actualizing our rational capacity to know the good: if self-conceit is the privative case of our rational capacity to know the good, then promoting the highest good involves removing whatever hinders our exercise of that capacity, and in doing so, becoming more like God. Earlier I also cited the passage in which Kant explains that there is a dialectic or conflict of reason in its practical use because "no necessary connection of happiness with virtue … can be expected [in the world] from the most meticulous observance of moral laws."[69] My reading of how to conceive the relationship between virtue and happiness in the highest good (virtue is the necessary condition of the goodness of the happiness one enjoys) enables us to understand this important passage in a new way: not as it has often been understood (that bad things happen to good people), but as a description of our *fallible rational* capacity to know the good. Actualizing our

capacity to know the good depends on nothing hindering our exercise of that capacity. But as I mentioned earlier, Kant holds that self-conceit is our *natural* tendency to turn self-love into the unconditioned practical principle. That means that our "natural propensity to evil"[70] is what makes it the case that there is no necessary connection between what we take to be a virtue and the goodness of happiness.

Let me take stock. I have argued that we should conceive the highest good as a state in which we all realized or actualized our rational capacity to know the good by giving the maxims of our actions (the incentives of our sensuous nature) the form of a universal law. There is a conflict of reason because if we are commanded to do something, we ought to be able to do it, but what defines our fallible rational capacity to know the good is that it is impossible for us to have a *rational* capacity for knowledge that is not susceptible to failure in its actualizations. Our propensity to evil is *constitutive* of our fallible rational capacity to know the good. Shouldn't this force us to conclude that it is impossible for us to realize the highest good? (This would be the "duty-restricting" use of the principle that 'ought' implies 'can.') When I discussed Kant's solution to the conflict of reason in its speculative or theoretical use, I argued that Kant uses the "capacity-expanding" use of the principle that 'ought' implies 'can,' and not the "duty-restricting" use of the principle, because he views our own capacity to know as a finite or fallible version of an infinite or perfect capacity to know. Likewise, in the case of practical reason, the postulate of God's existence is needed to explain how we can expand our sense of our own capacities, and by doing so, strive to perfect our own capacity to know the good. So, on the reading that I am offering, the highest good would be a state in which we all actualized or realized our rational capacity to know the good. There is a conflict of reason in its practical use because our propensity to evil is constitutive of our fallible rational capacity to know the good; in our case, there is no necessary connection between virtue and the goodness of happiness: we have a natural propensity to moral evil, to "subordinate the incentives of the moral law to others (not moral ones)."[71] Yet we can use the capacity-expanding version of the principle that 'ought' implies 'can' by coming to view our fallible rational capacity to know the good as the imperfect version of a perfect capacity to know the good, one that would no longer be susceptible to failure in its realizations, and God has traditionally been conceived as *actus purus*, as pure actuality unmixed with potentiality.

Yet, we might still want to ask *why* our propensity to evil is *constitutive* of our fallible rational capacity to know the good. Kant explains that we do not possess a "holy will" because we are beings "affected by needs and sensible motives."[72] In his *Philosophical Investigation into the Essence of Human Freedom*, Schelling takes Kant's explanation

further and helps us see that our propensity to evil is what makes our fallible capacity to know the good *rational*. Schelling writes:

> For, if God as spirit is the inseverable unity of both principles, and this same unity is only real in the spirit of man, then, if the principles were just as indissoluble in him as in God, man would not be distinguishable from God at all; he would disappear in God, and there would be no revelation and motility of love … Man is placed on that summit where he has in himself the source of self-movement towards good or evil in equal portions: the bond of principles in him is not a necessary but rather a free one.[73]

In other words, we realize or actualize our *rational* capacity to know the good by subordinating the incentives of self-love to the moral law (by giving the maxims of our actions the form of a universal law). Fallibility is constitutive of our *rational* capacity to know the good because we could not *subordinate* the incentives of self-love to the moral law unless "the bond of principles in [us] is not a necessary but rather a free one." As Andrea Kern explains, a *rational* capacity must be a *self-conscious* capacity:

> A rational capacity is self-conscious because only a subject who is conscious of her capacity as the norm for her behavior is so much as capable of performing an act that not only falls under this norm but falls under it in such a way that she is guided by that norm and is thus in a position to explain her act by reference to it.[74]

Yet to be able to perform an act that is guided by a norm, and to be in a position to explain our act by reference to that norm, it must be possible for us to go against that norm. Without the possibility of evil, our capacity to know the good would not be a *rational* or *self-conscious* capacity. In Schelling's words, if a man were not capable of good and evil, there would be no "**revelation** and motility of love."

My main aim in this paper has been to defend Schelling's reading of Kant's postulate of God's existence. In Schelling's view, to postulate God's existence is to realize in ourselves what the idea of God represents. If God is conceived as *actus purus*, as pure actuality unmixed with potentiality, then postulating God's existence means (in the practical sphere) fully realizing in ourselves our capacity for knowledge of the good. I have also tried to show how Schelling's reading of Kant's postulate sheds new light on some central Kantian ideas, including how virtue and happiness are related in the highest good, why there is a dialectic of pure practical reason, and how we should conceive the difference between the fate of theoretical reason and the fate of

practical reason. It is my hope that this Schellingian perspective on Kant might enable us to appraise in new ways the legacy of Kant's practical philosophy.

Notes

1 Section 1 of this essay draws on the way I explain Kant's diagnosis of and solution to the conflict of reason in the Introduction to Nisenbaum (2018a); Section 2 draws on my account of the difference between theoretical and practical knowledge in Nisenbaum (2018b).
2 Korsgaard explains in a different way than I do the crucial difference between the fate of theoretical reason and that of practical reason. Nonetheless, her claim draws attention to this difference.
3 Kant, Immanuel, KrV, A307/B364. Passages from the *Critique of Pure Reason* are cited from the A and B editions. I will use the following abbreviations – volume and page number – from the Academie edition, *Kant's gesammelte Schriften*, edited by the Royal Prussian Academy of Sciences. Berlin: Walter de Gruyter, 1900–. English translations will come from the Cambridge Edition of Kant's works. KpV (1788). *Kritik der praktischen Vernunft*. KrV (A edition 1781, B edition 1787). *Kritik der reinen Vernunft*. R (1793). *Die Religion innerhalb der Grenzen der bloßen Vernunft*.
4 KpV, 5:110–114.
5 As we shall see, in the theoretical case we need to assume that the whole series of conditions for any given conditioned item of knowledge are there to be found, in order for it to be reasonable to seek them.
6 KrV, A308/B365.
7 KrV, A307/B364.
8 See KrV, A583/B611n.
9 KpV, 5:125.
10 KpV, 5:133.
11 See Korsgaard (1996), 119:

> Theoretical reason, in its quest for the unconditioned, produces antinomies; in the end, the kind of unconditional explanation that would fully satisfy reason is unavailable. Practical reason in its quest for justification is subject to no such limitation. This is part of Kant's doctrine of the primacy of practical reason.

12 Schelling (1980), 191; (1976–), I. 333a6.
13 Schelling (1980), 191. (1976–), I. 333a6.
14 Engstrom (1992), 748.
15 See Grier (2001), 119–122.
16 KrV, A307/B364.
17 For a powerful argument for the PSR based on our acceptance of explicability arguments, see Della Rocca (2010).
18 Boehm (2016), 558.
19 Boehm (2016), 559.
20 See Nisenbaum (2018), Introduction.
21 Watkins (2010), 150. See KrV, A498/B526.
22 KrV, A499/B527.
23 Watkins (2010), 150.
24 Watkins (2010), 150.
25 Martin (2009), 110.
26 Martin (2009), 109.

27 KpV, 5:107–108.
28 It has become widespread practice to describe Kant's conception of the highest good as a state of affairs in which happiness is proportioned to virtue. This is misleading, because it immediately leads to conceiving the highest good in terms of moral desert. While the language of proportionality is prevalent in Kant's account of the highest good in the first *Critique*, it recedes into the background in the second *Critique*, where Kant describes the highest good as a state of affairs in which happiness and virtue are "thought as necessarily combined" (*als notwending verbunden gedacht*) (KpV, 5:113). See Engstrom (2016) for one exception to this practice.
29 KpV, 5:119. For this reason, a coterie of interpreters, including Schopenhauer, have jettisoned Kant's doctrine of the highest good.
30 Engstrom (1992), 748.
31 KpV, 5:58.
32 KpV, 5:58.
33 KpV, 5:59.
34 Engstrom (1992), 748.
35 KpV, 5:25.
36 KpV, 5:34. See Engstrom (1992), 752.
37 KpV, 5:34.
38 Mariña (2000), 349.
39 Barney (2015), 164.
40 KpV, 5:73.
41 R, 6:36.
42 Engstrom (1992), 761.
43 KpV, 5:113.
44 Wood (2009), 128.
45 Wood (2009), 133.
46 Wood (2009), 130.
47 KpV, 5:113.
48 Sebastian Rödl expresses a similar idea, in the context of explaining how judgment, more generally, can be objective:

> *Why do you think A? Because B*. When I so explain my judgment, and you accept my explanation, accept it in the sense in which I give it, then, in accepting it, you judge what I judge, and what explains my judgment explains yours. We not only share in the judgment; *we share in its cause (my emphasis)*. As the explanation of the judgment is objective, the same explains the judgment in me and in you.
>
> (Rödl 2018, 97)

49 KpV, 5:118.
50 KpV, 5:117–118.
51 KpV, 5:119.
52 KpV, 5:118–119.
53 KpV, 5:113.
54 KrV, A89/B122.
55 See Conant (2016), 100.
56 Korsgaard (1996), 119. In a footnote to this passage Korsgaard notes that practical reason also has its antinomy, but she says that the antinomy of practical reason

> results not from a failure to locate the unconditioned as the 'determining ground of the will' (the original source of all justification), but rather from the apparent failure of the unconditioned principle to produce the associated unconditioned totality, the highest good, in the natural world (132n5).

57 Korsgaard (1996), 119.
58 KpV, 5:120–122.
59 KpV, 5:121.
60 Martin (1997), 120.
61 See Engstrom (2009, 2013). Eric Watkins also emphasizes the efficacy of practical reason in his discussion of Kant's solution to the Antinomy of Practical Reason. See Watkins (2010), 162–163.
62 Engstrom (2013), 138.
63 Engstrom (2013), 138.
64 There is an important question to be raised about whether this is even how Kant conceives reason, conceived as a theoretical capacity. See Kern (2018) and Rödl (2018).
65 KpV, 5:113.
66 Engstrom (2013), 145.
67 See Engstrom (2009), 23–65.
68 As I mentioned earlier, Kant holds that the objects of practical reason are the good (and evil). See KpV, 5:58.
69 KpV, 5:113.
70 R, 6:37.
71 R, 6:30.
72 KpV, 5:32.
73 Schelling (2006), 41; (1976–), VII. 373.
74 Kern (2018), 178.

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Part III

The Organization of Matter and Aesthetic Freedom

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9 Kant, Schelling, and the Organization of Matter

Dalia Nassar

Over the last two decades, there has been a significant increase in interest in Schelling's philosophy. To begin with, scholars focused on Schelling's relation to transcendental philosophy, as exemplified in his early interest in Fichte's philosophy, his 1800 *System of Transcendental Idealism,* and his later account of transcendental idealism (and his related turn to freedom). Accordingly, interest in Schelling's philosophy of nature was often embedded within (and interpreted in light of) transcendental philosophy.[1] While this remains an interesting and viable route, more recent research has shifted the focus—placing the philosophy of nature at the heart of Schelling's project.[2] This makes sense, given Schelling's own understanding of the relation between *Naturphilosophie* and transcendental philosophy, and the fact that the philosophy of nature is arguably both Schelling's most original and relevant contribution. In contrast to his earlier and later philosophies, in the philosophy of nature Schelling takes account of both human freedom and natural necessity, with the aim of reconciling the two, without reducing the one to the other.

However, there remains much in Schelling's understanding of "nature," which challenges contemporary readers. This, in part, has to do with the fact that Schelling develops a picture of nature that strongly contrasts with our own. While Kant drew a hard-and-fast distinction between "organized" and "non-organized" beings, arguing that non-organized beings (e.g., crystals, snowflakes, and sand) are reducible to the mechanical laws of motion, Schelling came to the conclusion that nothing in nature is reducible to these laws. All beings, he contends, are fundamentally "organized."

This prioritization of organization over mechanism that appears, and his related refusal to draw the hard-and-fast distinction between "living" and "non-living" appears to contemporary readers strange, if not absurd. Thus even Schelling's most generous readers find themselves confused when it comes to understanding his claim that nature as a whole (including non-living nature) must be regarded as "organized."[3] While many would agree that living beings exhibit an organized structure (a view that goes back to Aristotle), few would go on to agree that non-living beings (or "matter" as such) are also organized.

Though Kant also upheld a conceptual distinction between life and organization,[4] his distinction did not impact non-living, and non-organized beings (e.g., crystals, snowflakes, and sand). This is because Kant regarded as "organized" or "purposive" only those beings that grow, heal, and reproduce.[5] Accordingly, one is left to wonder what Schelling meant by organization and how he came to the conclusion that non-living beings can be designated as organized.

My aim is to offer an explanation of Schelling's turn to organization and his view that non-living beings are organized.[6] Given that Schelling regards all of nature as organized, it makes most sense to begin with the basic stuff of nature—matter. For if we can understand how matter can be organized, then we can also understand how non-living material beings are also organized. Accordingly, I will focus on Schelling's first work in the philosophy of nature, the 1797 *Ideen zu einer Philosophie der Natur,* where he deals with matter most directly and challenges mechanistic accounts of matter. I will show that the crucial influence on the *Ideen* was not (as many interpretations have it) Fichte, but Kant.

Specifically, I will demonstrate and that it was Kant's dynamic construction of matter that inspired Schelling's own dynamic account of matter. However, as I will then go on to show, Schelling's reception of Kant was not wholly uncritical; rather, Schelling came to the conclusion that Kant was unable to deliver an adequate account of matter as dynamic—and he thus took it upon himself to do so. By making explicit Schelling's critical engagement with Kant, my goal is to shed light on both of their accounts of matter and into their diverging methodologies. For, as will become evident, Schelling's "construction" of matter differed significantly from Kant's "construction"—and for good reason. Investigating Schelling's methodology will, in turn, offer two important insights: the first into his conception of matter as organized, the second into his understanding of freedom, and the relationship between human consciousness and the material world—both of which, I believe, are compelling. In conclusion, I will briefly explicate why matter can (and indeed must) be regarded as organized, and bring Schelling's view of "non-living organization" to bear on contemporary discussions in the philosophy of biology.

1 The *Ideen* as a Text

To begin with, it is important to offer a brief discussion of what the *Ideen* is about and what it aims to achieve. The work concerns matter theory, the foundations of chemistry, and the concept of nature in general. Throughout, Schelling considers the latest theories on combustion, light, electricity, magnetism, and attempts to make sense of these various natural phenomena from a philosophical perspective. Schelling's references, in turn, are largely attributed to natural philosophers, including

Le Sage, Buffon, Herschel, La Mettrie, Euler and Lichtenberg, although he also makes reference to philosophers, above all Kant, who had published on matter theory 11 years earlier, in the *Metaphysical Foundations of Natural Science*. Conspicuously, there is not one mention of Fichte in the 1797 edition of the text (and the two mentions of Fichte in the 1806 edition are critical). (Spinoza and Leibniz are two other philosophers who are mentioned, but play a less significant role than Kant).

In the *Ideen* Schelling demonstrates a solid understanding of eighteenth-century matter theory and of the ways in which philosophy can and must contribute to its theoretical underpinnings. Thus, while the book is deeply engaged with natural philosophy, it is also (and fundamentally) a philosophical work, in that it considers questions that remain largely undiscussed or under-theorized in natural-philosophical writings. Schelling's view is that philosophy is needed to *explain* natural phenomena, demonstrate their *necessity*, and *criticize* what he at times calls "lazy natural philosophy" (HKA 1/5, 150; *Ideas*, 101). One role that he assigns to the philosophy of nature, then, is a meta-theoretical role: it is to serve as an epistemic guard and corrective to scientific theorizing and practice. The philosophy of nature does not, however, only have a methodological role to play, but also an epistemological and ontological one. Specifically, the philosophy of nature is concerned with asking how we come to *know* nature, and how we (as human beings) *relate* to the natural world. In other words, the human being and human freedom are also a topic of consideration, and the distinctive human capacities and characteristics (knowledge, moral freedom) form a part of the investigation. In these two senses, the *Ideen* marks an important development in Schelling's thinking and in the development of the philosophy of nature in general: it is engaged with the natural sciences, but also offers a distinctively philosophical (and thereby) expanded sense of the natural-scientific endeavor.[7]

2 Kant's Construction of Matter in the *Metaphysical Foundations of Natural Science*

A cursory overview of the *Ideen* reveals that Schelling learned a great deal from Kant's *Metaphysical Foundations*. He takes as his starting point the clue that Kant offers in the "Dynamics" section regarding the corporeal nature of matter. Kant's insight is that matter, as a body in space, is not a mere extension, but also a limitation, and the question that the Dynamics section seeks to answer is: what do extension and limitation in matter involve?

However, despite his ample references to Kant and his agreement with Kant's insight that matter must be composed of two forces, Schelling's relation to Kant is largely critical. This is because Schelling saw fundamental tensions in Kant's attempt to marry a dynamic account of

matter (of matter as composed of internal forces) with a mathematical-mechanical account—tensions that Kant noted but did not resolve in the *Metaphysical Foundations*.[8]

In the *Metaphysical Foundations* Kant tackles a point he had left untouched in the first *Critique*: the possibility of material or corporeal nature. The aim of the first *Critique* was to establish the transcendental principles of experience and thereby provide the a priori foundations for objects of experience in general. Thus, Kant explains, his goal is to determine "the laws that make the concept of nature in general possible, without relation to any determinate object of experience." In the *Metaphysical Foundations*, by contrast, he is concerned with what he calls the "special metaphysical" part of science, which determines the *a priori* laws of nature as instantiated in corporeal substances, i.e., matter. Thus, Kant explains, this metaphysics of nature "is concerned with a special nature of this or that kind of thing of which an empirical concept is given…" (AA 4, 469–70).[9] In other words, the aim is to explicate how the laws of nature are realized in *material* nature and Kant's concern is with the *empirical* concept of matter.

The notion that matter is the fundamental and homogeneous stuff of reality emerged out of mechanical philosophy in the seventeenth century. From this perspective, matter (in contrast to mind) is an extension in space, such that its determinations are purely spatial or external. What matter is, in other words, is determined by its place in space and its spatial relations. This means that matter and the activity of matter are reducible to the external (or mechanical) laws of space: the laws of motion. This is roughly the Cartesian view, which was adopted by mechanical philosophers after him, George-Louis Le Sage being the most well-known and the one most referenced by Schelling in the *Ideen*.

The problems with this account of matter were well known by the end of the eighteenth century.[10] For one, it could not explain the impact at a distance. Newton had for a time developed his notion of aether in order to make sense of this phenomenon. Furthermore, precisely because it regarded matter as homogeneous, mechanical philosophy could not make sense of the newly discovered chemical phenomena, which implied that the structure of matter was *not* qualitatively uniform.[11] In addition, chemical relations reveal that change in matter is not purely external, but also internal—chemical change has nothing to do with the place of matter in space or spatial impact. This is not to mention the troubles that mechanical philosophy faced when attempting to explain the animal generation and reproduction.

The point is that by the time that Kant was writing the *Metaphysical Foundations* in the mid-1780s, the problems with mechanical philosophy were widely recognized. Furthermore, the notion that matter consisted of internal forces, i.e., forces that were not derived from external

motion, was generally accepted. Kant takes up the notion of forces internal to matter, but in contrast to his contemporaries, argues that these forces must *co-exist* in the material substance—attraction and repulsion must work together, even if in opposition.[12] His innovative account of internal forces sought to make sense of the fact that matter cannot be a pure extension (repulsion) but must also possess limitation (attraction).[13] For, as Kant recognized, a *body* is different from a mere *extension*, and the only way that we can properly account for a body is through both repulsion *and* attraction.

Yet, despite his inclusion of this 'dynamic' conception of matter, Kant remains bound to a mechanical account of a material change. Why does Kant prioritize the notion of mechanical over dynamic change, and what are the consequences of this prioritization? These are the questions that Schelling will take up, and in his critique of Kant, Schelling offers important and illuminating insights into Kant's methodology.

The *Metaphysical Foundations* is divided into four sections: phoronomy, dynamics, mechanism, and phenomenology. The aim of the text is to offer a "construction" of matter, by looking at it from these four different perspectives. The question of course is: what does Kant mean by construction? This is a point he considers in some detail in the Preface.

Matter, as that which appears in space, is not an a priori concept. After all, there is nothing about space (the pure form of space which is in the subject) that implies that space should be filled. It is only through experience that we can know whether there is something in space. Thus matter is an empirical concept. Or as Kant puts it, matter is "the properly empirical element of sensible and outer intuition," which means that "it can in no way be given *a priori*" (AA 4: 481). The question then is, how can an empirical concept achieve necessity and thereby serve as the foundation of what Kant calls "proper science [*eigentliche Wissenschaft*]" (AA 4: 468)?

Although the goal of the *Metaphysical Foundations* is not to determine the general and necessary structures of experience (and nature), its methodology, and its object (matter), must achieve necessity. Otherwise, it is not proper science, which, as Kant puts it, must deliver "apodictic certainty." Furthermore, to determine natural things, it is not enough to cognize their "mere possibility," i.e., their possibility on the basis of their concepts. Rather, it is necessary to cognize their possibility "as existing," which means that these natural things must be *intuited* and not simply *conceptualized*. Thus, Kant writes, "in order to recognise the possibility of determinate natural things, and thus recognize them *a priori*, it is still required that the *intuition* corresponding to the concept be given *a priori*, that is, that the concept be constructed" (AA 4: 470).

This means that in order to arrive at a proper science of determinate natural things (material entities), we must construct the concept of

matter according to *a priori* rules of presentation in the pure forms of intuition. In the case of matter, which is in space, the pure form of intuition in which it must be exhibited is space. Thus, to construct matter is to exhibit it in the pure form of space (make it a priori intuitable).

But how is this construction to proceed? In the Preface to the *Metaphysical Foundations*, Kant appears to have a simple answer: through mathematics. He writes, "rational cognition through construction of concepts is mathematical" (AA 4: 470).[14] To this, he adds that "a pure doctrine of nature concerning *determinate* natural things (doctrine of body or doctrine of soul) is only possible by means of mathematics." In addition, he goes on, "since in any doctrine of nature there is only as much proper science as there is *a priori* knowledge therein, a doctrine of nature will contain only as much proper science as there is mathematics capable of application therein" (ibid.). Insofar as matter is spatial, one can assume that the specific mathematics involved is geometry. Thus, a rational construction of matter implies establishing its properties according to geometrical properties.

Mathematical construction does not, however, account for the *bodily* character of matter, i.e., the fact that it is not a mere extension but also (and necessarily) limitation. This is because limitation cannot be achieved merely through external relations in space, i.e., the mechanical laws of motion. After all, to be a body in space in the first place, to have external relations at all, matter must *already* be both extension and limitation. Limitation, then, must be internal to matter. For this reason, Kant argues that matter must possess two non-mechanical (dynamical) forces, which he designates as repulsion and attraction. It is only insofar as matter possesses both repulsion and attraction that we can go on to ascribe mathematical-mechanical properties to it (figure, size, motion).[15] The aim of the "Dynamics" section is to explicate these forces.

After providing this explication, Kant concludes the 'Dynamics' section with a striking methodological 'Remark.' It is impossible, he writes, to "comprehend the fundamental forces" that underlie matter (AA 4: 524). This means, he continues, that the forces of matter (attraction and repulsion) cannot be invoked to offer an explanation of matter, or used for its construction. Rather, these forces can only be *assumed* as hypothetical. This is because, Kant explains, we can only show that they necessarily belong to the *concept* of matter.[16] These forces make the phenomenon of matter (of corporeality) intelligible, but they can never be brought to presentation and thereby cannot contribute to a rational construction of matter (AA 4: 524–5). As Kant writes,

> if the material itself is transformed into fundamental forces (whose laws we cannot determine *a priori*, and are even less capable of enumerating reliably a manifold of such forces for explaining the

> specific variety of matter), we lack all means of *constructing* this concept of matter, and presenting what we thought universally as possible in intuition.
>
> (AA 4: 525)

This makes clear, he continues, that "the mathematical-mechanical mode of explanation has an advantage over the metaphysical-dynamical…" It rests on mathematical principles (and can thus furnish apodictic certainty), while the dynamic account does not.

Kant's remark seems to imply that he is putting forth two different methods, only one of which proceeds according to mathematical construction and the other does not. (In his book on the *Metaphysical Foundations*, Michael Friedman makes precisely this point.)[17] It also implies that the mathematical-mechanical mode has a major advantage over the metaphysical-dynamical. The significance of this advantage, however, remains unclear. Furthermore, Kant does not explain how the two methods can be reconciled.

It is this tension that Schelling recognizes and which leads him to take a different approach. The fundamental problem, Schelling explains, has to do with the fact that for Kant the dynamic-metaphysical method does not approach matter as an object of outer intuition, but rather as a concept. Or, as Kant puts it, the dynamic forces of matter "can be assumed only if they unavoidably belong to the concept" (AA 4: 524). This has to do with the fact that the force of attraction can never be felt (in the way that extension or impenetrability can be). It can only be achieved via inference: it must be "adjoined to [the concept of matter] through inference" (AA 4: 509). Thus, while the dynamic conception of matter is based on *conceptual* determination, the mathematical-mechanical account regards matter as an object of *intuition*. It is for this reason, Schelling comes to conclude, that Kant must ultimately privilege mathematical construction—for it is only by regarding matter as an object of intuition that we can arrive at a real or actual conception of matter, of matter as an object of intuition. The purely analytical-inferential account is, by contrast, merely possible (AA 4: 524).

Schelling agrees with Kant that mathematical construction cannot deliver a dynamic conception of matter. However, Kant leaves open the question of how exactly the dynamic conception of matter relates to the mathematical-mechanical account. On the one hand, the dynamic account seems necessary, given that it is supposed to furnish the foundations of spatial embodiment (of what it is to be a body in space). Without these foundations, we cannot account for the body and its motion in space. On the other hand, Kant does not provide grounds for this necessity. By prioritizing mathematical-mechanical construction, Kant makes dynamic construction seem unjustified. Accordingly,

without mathematical foundations, it is not at all clear what supports the dynamic notion of matter (Friedman in fact describes the dynamical account as offering merely 'contingent' knowledge)[18].

Schelling's first aim in the *Ideen* is to provide precisely these foundations for the dynamic conception of matter, i.e., for corporeality—foundations that could not be achieved through mathematical-mechanical construction. Or, as he puts it, his aim is not to begin with a *concept* of matter, but to provide an account of matter from the "bottom-up" (HKA 1/5, 107; *Ideas*, 42).

3 Schelling's Critique of Mechanism

There is no doubt that Schelling learned a lot from the *Metaphysical Foundations*. He makes ample reference to the text, and he takes as his starting point the clue that Kant offers in his 'Dynamics' section regarding the corporeal nature of matter. What we are talking about when we talk about matter, Kant shows is not the mere extension in space: we are talking about bodies, which are both extended *and* limited. Matter—as corporeal substance—is both extension (repulsion) and limitation (attraction).

Schelling does not, however, simply assume Kant's conclusions and, on their basis, develop a philosophy of nature. This is important to emphasize because too often Schelling's mere mention of the forces of attraction and repulsion is regarded as a simple extension of the Kantian program. Even if this were Schelling's aim—which, as I shall show, it was not—it would have not been an entirely straightforward task. For, as we have seen, Kant is equivocal on the relation between mechanics and dynamics, making his statements on the dynamic nature of matter less than ideal assumptions or starting points. This was not, however, the only reason behind Schelling's choice not to begin where Kant had left off, but rather, to provide his own account of matter, from the "bottom-up."

The first reason has to do with the fact that Schelling does not regard Kant as having offered a clear enough critique of atomism and mechanism. Thus, he takes it as his task to (once and for all) demonstrate the impossibility of an atomistic account of matter—such as the one offered by Descartes and other early modern philosophers – and of the related theory of mechanism. Moreover, he is not entirely satisfied with Newton's more dynamic account of matter either. Newton, Schelling contends, makes the mistake of assuming that matter is a substance that is separable from its internal forces. The problem with this view is that matter cannot in fact exist without the forces of attraction and repulsion, such that it is nonsensical to speak of matter as something distinct from these forces.

The second reason has to do with the inadequacy of Kant's methodology. As we have seen, Kant seems to be employing two different methods in his account of matter. The mathematical-mechanical method proceeds according to mathematical construction—constructing matter as an object of outer *intuition* – while the dynamical-metaphysical method proceeds inferentially on the basis of the *concept* of matter. Schelling makes note of this, arguing that Kant's (dynamic) account of matter is developed *analytically*, that is, by analysing the *concept* of matter. It is for this reason that Kant must ultimately privilege mathematical construction – for, as Schelling notes, it is only by regarding matter as an object of intuition that we can arrive at a real or actual conception of matter, of matter as object. The purely analytical-inferential account is, by contrast, merely probable. It has no ground in reality and does not regard matter as an object.

Schelling's response to Kant is to offer his own dynamic account of matter – an account that proceeds not analytically, but synthetically. And it is this synthetic construction, he maintains, that proves once and for all the necessity of a dynamic account of matter. What does he mean?

To begin with, it is important to explicate Schelling's critique of the atomist and the Newtonian accounts, a critique he lays out in the Introduction, but to which he returns in Book 2 of the *Ideen*. If matter is conceived as existing in space, Schelling explains, then it must be infinitely divisible or consist of infinite parts. Yet, my imagination is finite, such that it is not clear how I can apprehend an object that is composed of infinite parts. In other words, how I am able to perceive something as a finite unity if it is composed of an infinite number of parts? How and when does this assembling of parts take place? Or, how am I able to grasp it, given the finitude of my mind?

To answer these questions, Schelling explains, we have two options: either we assume that "an endless putting together must have occurred in finite time," or we assume that "there are ultimate particles of matter," that I am able to experience (HKA 1/5, 78; *Ideas*, 17). The first option results in a paradox, while the second is in conflict with the mathematical principle of infinite divisibility. But even if one sought to reconcile it with infinite divisibility, for instance by claiming that this most fundamental stuff of experience *underlies* matter, and is thus beyond the parameters of space, it remains problematic. For if these parts underlie matter, then matter cannot be the basic object of experience. And, if my understanding can only grasp objects in space and can never penetrate the surface, such that it can only determine their superficial (spatial) character, then I have no way by which to access these more fundamental particles. Thus, rather than providing a coherent conception of matter, the notion of ultimate particles in matter provides none at all. Or, as Schelling puts it, as soon as I begin to analyze the atomistic

conception of matter, matter "vanish[es] under my hand, and matter, the first foundation of all experience, becomes the most insubstantial thing we know" (ibid.).

Schelling then moves to discuss the prevalent conception of matter as internally inert. The problem, he argues, is that this account of matter begins with that which it aims to explain, i.e., matter. Rather than offering an account of *what makes matter possible*, it simply asserts that matter exists and, without further elucidating this assertion, moves to make claims *about* matter (HKA 1/5, 196; *Ideas,* 157).[19] Such a procedure does not offer an *explanation* of matter because it is presupposing matter. What it goes on to call an "explanation" (such as a mechanical-causal account of matter's activity in space) is not concerned with how matter came about, with its conditions of possible, but with its action in space (with the laws of motion). While this can illuminate crucial aspects about the nature of matter, and can be part of an explanation, alone it is not an explanation. This is because it does not account for the very possibility of matter—but simply presupposes it. For this reason, Schelling argues, it is not an explanation, but a description or a "very precise expression of the phenomenon [*sehr präciser Ausdruck des Phänomens*]" (HKA 1/5, 229n; *Ideas*, 194n1).[20] Matter is left unexplained. This leads to a fundamental blindness with regard to matter. By simply beginning with matter, this account does not ask *how* a body in space, how embodiment, is possible in the first place.

Another option presents itself, one which Schelling identifies with Newton and his followers (HKA 1/5, 193; *Ideas*, 154).[21] This is the view that matter "possesses" original forces. The expression "matter has forces" is, however, a contradiction (HKA 1/5, 78; *Ideas*, 17). On the one hand, the notion that matter *has* forces presupposes that matter exists independently of these forces and is not reducible to them: it *has* forces. Yet, if matter is essentially in space, it cannot exist independently of its spatial location and the forces that this implies. On the other hand, forces such as attraction and repulsion presuppose occupied space—they do not act in empty space. In other words, they *presuppose* matter. This means that neither matter nor forces can exist independently of one another, such that it is meaningless to speak of matter as *having* forces. For this reason, Schelling concludes, "you cannot think [*denken*] matter at all without force" (HKA 1/5, 79; *Ideas*, 18).

If matter and its forces are inseparable, then what exactly is the status of these forces? Are they objects of experience themselves? Or are they (occult) causes of physical phenomena? Neither account is adequate, Schelling argues because both imply that matter and its forces are separable. If forces are objects of experience, then the implication is that they are objects which can be studied separably from matter. In turn, if they are causes of material phenomena, then once again, they must be separable from the phenomena which they cause. If forces are neither

objects of experience, nor physical causes of objects of experience, then only one option is left: they must lie beyond experience. This means that they lie outside of the purview of the physical sciences. Or, as Schelling puts it, we must alert "natural science to the fact that it is here employing a concept which, not having grown up on its own soil, must seek its credentials elsewhere, in a higher science" (HKA 1/5, 208; *Ideas*, 171). The foundations or origins of matter, in other words, are not to be found in the empirical study of nature.

There is a further implication to the claim that matter and its forces are inseparable, namely that the forces cannot be abstract entities of thought. Insofar as they are conditions for the possibility of matter as such, and, more importantly, for our experience of matter, they must be *real* as opposed to merely *logical* concepts. Merely logical concepts offer a coherent account of the natural world, proceeding logically from a first premise, without having to be applicable to experience. The value of such concepts lies in their logical coherence. But there is no *necessary* connection between the concept and what *is*, i.e., experience. This logical account of nature, Schelling contends, epitomizes mechanical physics, because it *begins* with an assumed conception of matter, and goes on to make inferences on account of this unjustified notion. Thus Schelling designates it as "a purely rational system [*ein rein spekulatives System*]," whose aim is to develop a coherent account based on a fundamental principle, and then apply this account onto reality, without any concern for whether its concepts are in fact applicable to experience: "it does not ask what *is,* and what can be determined from experience," rather, it "makes assumptions of its own, and then asks: if this or that were the case, as I take it to be, what would follow from that?" (HKA 1/5, 105; *Ideas*, 167). In contrast to such a merely logical account of nature or experience, Schelling's aim is to provide a real account.

In light of this, the forces of attraction and repulsion must have a very particular status. For, Schelling explains, insofar as they "precede all experience, the universal forces are considered absolutely necessary" (HKA 1/5, 189; *Ideas*, 148). Their necessity is based on the fact that they are conditions for the possibility of the experience of matter.

In this way, Schelling sets up the framework through which he wants to pursue the problem that Kant had left unresolved: if the dynamic forces of matter are necessary for the possibility of our experience, they are neither objects of empirical knowledge (physical causes), nor logical concepts that are (to quote Kant) merely hypothetical. Thus, Schelling's task is to demonstrate where their necessity *comes from*, i.e., to determine the *origins* of these *real* concepts, and to show how these concepts can be used with *validity*. In other words, Schelling must pose and respond to two questions. The first is: how do we come to conceive of these forces in the first place, given that they are not directly experienced (HKA 1/5, 195; *Ideas*, 156)? And second, where does their necessity

come from? Or, as he puts it: "Why… are we obliged in our knowing to come finally to a halt at forces…?" (ibid.).

Schelling's framework and the questions that he poses lead in one clear direction: he must offer something like a *deduction* of matter and its forces.

4 Schelling's "Deduction" of Matter: Preliminary Remarks

Chapter 4 of Book 2 in the *Ideen* is titled "First origin of the concept of matter, from the nature of intuition and the human mind [*Erster Ursprung des Begriffs der Materie aus der Natur der Anschauung und des menschlichen Geistes*]." This title indicates not only the claim that matter is a concept that is inherently connected to the mind, but also that the task is to determine the "origin" of this concept – and, on that basis, demonstrate its validity.

The confusion about the forces of matter, Schelling begins, is a result of a general forgetfulness regarding our active participation in experience. For, he notes, the internal forces of matter are inextricably connected to *our* experience, to the way in which *we* perceive and structure what we intuit. Thus, he writes,

> People forget that these forces are the primary conditions of *our knowledge*, which we attempt in vain to account for from out of our knowledge (either physical or mechanical); that by nature they already lie beyond all knowledge; that as soon as we ask for the reason for them they already lie beyond the realm of experience, which *presupposes* those forces; and that only in the nature of our cognition *as such*, in the first and most primal possibility of our knowledge, can we find a justification for setting them ahead of all natural science, as principles that are utterly indemonstrable in science itself.
>
> (HKA 1/5, 195; *Ideas*, 156)

Attraction and repulsion, he continues, cannot be presented in intuition; yet they are "*conditions* for the possibility of all objective knowledge [Bedingungen *der Möglichkeit aller objektiven Erkenntniß*]" (HKA 1/5, 208; *Ideas*, 171). This requires us to pursue a deduction of these forces. Or, as he puts it,

> We are therefore set out upon a search for the *birthplace* [*Geburtsstätte*] of these principles, and the *locale* [*Ort*] where they are truly and originally at home [*eigentlich und ursprünglich zu Hause*]. And since we know that they necessarily precede everything that we can claim or assert about the things of experience, we must surmise from the outset that their *origin* is to be sought among the conditions

> of human knowledge as such, and to that extent our inquiry will be a *transcendental discussion* [*transscendentale Erörterung*] of the concept of a matter in general.
>
> (HKA 1/5, 208; *Ideas*, 171; emphasis added)[22]

Schelling's language is striking: the use of the term "birthplace" and the repeated employment of its synonyms ("locale" and "origin") mirror Kant's claim in the *Critique of Pure Reason* that the transcendental analytic does not seek to analyze concepts, but to investigate their possibility a priori, by searching for their "birthplace [*Geburtsorte*]" (A66/B90). This linguistic parallel continues in the next paragraph, where Schelling's language approaches Kant's in the B-Deduction.

While in the *Metaphysical Foundations*, Kant had analyzed the dynamic concept of matter without asking what the conditions for the possibility of its presentation are, i.e., why does matter—as an *object of intuition—necessitate* the forces of attraction and repulsion, this was the question which he sought to answer in the Deduction in relation to the categories. For, as Kant of course knew, analysis cannot furnish actual knowledge.[23] He did not carry out this deduction in relation to matter, because matter, unlike the categories, is an empirical concept. It does not carry a priori necessity, and thus its necessity cannot be achieved through a deduction. (We require other foundations—such as mathematics—to furnish this necessity.)

Schelling's contention then is that although matter is an empirical concept, there are a priori necessary conditions of its possibility that are, nevertheless, internal to it—and this makes it necessary. His goal is to demonstrate its necessity through a kind of deduction. In other words, the demonstration of matter must be carried synthetically (and not merely analytically). As he puts it in the Introduction:

> I shall not deal with this concept [of matter] analytically, or presuppose that it is correct and derive consequences from it, but before all else, I shall investigate whether reality [*Realität*] belongs to it as such, and whether it expresses a thing that admits of *development* [*ob er etwas ausdrücke, das sich auch* ausführen *läßt*].
>
> (HKA 1/5, 69, *Ideas,* 9)

The aim, then, is to do precisely the opposite of what the mechanical accounts of matter do: demonstrate the reality of our concepts, and this means explaining how and why matter is what it is.

Given that matter is not an a priori concept, Schelling's starting point and his task must differ from Kant's. He cannot begin with an a priori concept of matter, and demonstrate its necessity in that way. But he also cannot begin with the empirical concept of matter. For, Schelling explains, it is not the origin of the concept of matter *as a concept* that he

is after. Rather, he is after is that which *grants* the concept reality in the first place.

Now, if the concept cannot secure its necessity – its reality – then what other sources of knowledge might be able to do this? Schelling's answer is intuition. For, he writes,

> all reality [*Realität*] that can accrue to it [i.e., the concept] is lent to it **solely** by the *intuition* that preceded it [*leiht ihm doch* ***nur*** *die* Anschauung, *die ihm vorangieng*]. And hence, in the human mind, concept and intuition, thought and image, can and should never be separated.

This is because, Schelling continues,

> nothing is *actual* [wirklich] for us save what is directly given to us, without any mediation by concepts, and without any consciousness of our freedom. Yet nothing reaches us directly except by intuition [*Anschauung*], and intuition is therefore the highest element in our knowledge.
>
> (HKA 1/5, 210; *Ideas*, 173; bold added)

In other words, the ground of necessity, which Schelling identifies with reality and actuality, is not to be found in our conceptual apparatus but in precisely that framework which realizes or actualizes our concepts – i.e., intuition.

Schelling's move to intuition, and his emphasis on actuality and reality – is not entirely surprising. After all, Kant had argued that it is intuition which transforms merely possible concepts into real or actual ones – intuition transforms thought into cognition. But of course, Kant had located the necessity of experience not in intuition (in that which makes concepts real) but in the concepts themselves. Thus, although intuition grants *reality* or *actuality* to the concepts, this is not identical to *necessity*, which is rather to be found in the a priori framework of the categories that is imposed upon experience.

Schelling's claim is different: intuition, as the source of reality, furnishes necessity. Necessity, in other words, does not mean a priori or logical necessity, but actuality – that which is. Accordingly, it is to be found in the structure of intuition. Thus, he continues,

> the reason for why these forces are *necessary* to matter lies *in intuition itself*. It would have to be demonstrated *from the nature of our external intuition*…that they [the forces] would thus be the *conditions of the possibility of outer intuition* and from this would stem the *necessity* with which we think them.
>
> (ibid.)

Intuition, then, contains the structure according to which the concept of matter must be formed. Or, put differently, the *concept* of matter *is necessary only insofar as it is real, i.e., insofar as it is based on the presentation of matter in intuition*. The concept must emerge out of the structure of intuition. For, as Schelling emphasizes, to arrive at the necessity of the concept of matter, we must allow the "concept to arise, as it were, before our eyes," synthetically, and not analytically (HKA 1/5, 209, *Ideas*, 172). Thus, the necessity of matter cannot be located in a conceptual framework that is separable from the presentation of matter. After all, the *concept* of matter – as a mere concept – cannot give an account of how and why matter appears as it does.

Thus Schelling's "deduction" is not of categories, but of intuition. His aim is to demonstrate how intuition, and thereby the objects of intuition, are real or actual – and thereby also necessary. Schelling offers a clue as to how he will proceed. There is, he maintains, an *original* unity between intuition and concept, a unity that *precedes* the *application* of the concept onto intuition. The aim, then, is to discover this original unity, and discern how intuition furnishes a structure of necessity. What then is intuition?

5 Schelling's "Deduction": Freedom and Compulsion

Intuition, Schelling explains, "must be preceded by an external impression" (HKA 1/5, 211; *Ideas,* 174). This external impression cannot, however, act on something passive; for, in order to be received as an *impression*, it must act on something that is itself active. Furthermore, this impression cannot act on any *kind* of activity; rather, it must act on an activity that can bring the external impression to consciousness. Thus, the question becomes: how does something acting on me externally – and apparently without my input – come to be known to me at all? Put differently: how does consciousness become aware of that which is (unlike consciousness) spatial and embodied?

Schelling's answer is feeling: what is not given to me through thinking or representing can only be given through feeling.[24] More specifically, it is the feeling of compulsion or constraint that is the source of my experience of matter. It is thus through this feeling that I first become aware of an external entity impressing itself upon me. Furthermore, it is also through this feeling that I first become aware of myself as a self, i.e., as other than this external entity. In other words, it is through the feeling of compulsion that I both become aware of something as external to myself—and thus as independent of me – and become aware of myself as a self, in contrast to this external object (HKA 1/5, 211–2; *Ideas*, 174).

Schelling's claim is that the two feelings – the feeling of something outside of me and the feeling of myself – are simultaneous and interdependent. As he puts it,

> With the first consciousness of an external world, the consciousness of myself is also present, and conversely, with the first moments of my self-consciousness, the real world appears before me. The belief in the reality outside me arises and grows with the belief in my own self; one is as necessary as the other; both—not speculatively separated, but in their fullest, *most intimate* co-operation—are the element of my life and all my activity.
>
> (HKA 1/5, 211; 174)

The first feeling, the feeling of necessity, of being compelled to represent the world as external to myself is thus always accompanied by a feeling of myself: I become aware of myself in contrast to some external object, acting against me. For through this encounter, I sense at once being constrained (by the object) and being free (my independence of the object). Accordingly, with my experience of necessity also comes my experience of freedom. The two emerge simultaneously. In fact, Schelling explains, to feel necessity at all, I must also and simultaneously feel that which is non-necessary. Otherwise, I would not feel necessity or recognize it as such: "It [my activity] *feels* its *confinement* only insofar as it feels at the same time its original *lack of confinement*" (HKA 1/5, 212; *Ideas*, 175).

Intuition – as sensation – thus provides the foundation of my sense of the external world and of myself. Precisely because intuition involves the two feelings of constraint and freedom, it furnishes a *non-mediated insight into the external world*. It is important to emphasize that it is intuition *as sensation*, and as a *sensation* that comes from the outside, i.e., a sensation that I cannot ascribe to my constructing or thinking mind. Precisely because it is inspired by a spatial entity, this feeling gives me a sense of myself in space (of myself as a body), and of myself in space with others. This spatial and embodied character cannot be demonstrated a priori or derived from a first principle. For concepts (whether a priori or empirical) cannot establish the *fact* of something existing in space, the fact of embodiment – they can establish its possibility, but not its actuality. This has three important consequences.

To begin with, the fact that the reality of matter can only be demonstrated through feeling implies that the concept of matter is *both* empirical *and* necessary. For the feeling of constraint, through which matter is given, is absolutely necessary: without this original experience of constraint, there is no experience of the self. Without it, ultimately, self-consciousness is not possible. Accordingly, (my experience of) matter is necessary for the possibility of self-consciousness. The empirical concept of matter is thus necessary despite its status as empirical, and its necessity has nothing to do with it being mathematically constructed.

Furthermore, while self-consciousness grants unity and coherence to experience, it is itself dependent on something pre-conscious, namely

feeling and intuition. It depends on the opposed feelings of compulsion and freedom, the feelings of an external reality constraining me, and the feeling of something within me that contrasts to, and stands against this constraint. The experience of spatiality and embodiment is, in other words, necessary for the possibility of self-consciousness.

Thus, matter and self-consciousness emerge out of the same experience and are for this reason interdependent. This has several implications. First, it implies that there is no definitive boundary between external and internal. The internal sense of self emerges through an experience of what is outside of the self. Or, as Schelling puts it, "It [my activity] *feels* its *confinement* only insofar as it feels at the same time its original *lack of confinement*" (HKA 1/5, 212; *Ideas*, 175). Second, it implies that the origin of matter is – like that of self-consciousness – to be found in my experience of constraint and freedom, i.e., in my experience of something pressing itself upon me, and my simultaneous sense of myself. It is important to emphasize that the constraint that this impression exercises upon me has a spatial character, and is not an intellectual constraint – as is the case with, for instance, the principle of non-contradiction, which constrains me to think in a particular way. This is not Schelling's starting point. Rather, the starting point is in the *feeling* or *sense* of constraint, in the feeling of something *external to me* pressing upon me. He writes,

> *here* we are talking of opposing activities in us, insofar as they are *felt* [gefühlt] and *sensed* [empfunden]. And it is from this felt and originally sensed conflict in ourselves that we want the *actual* [*das* Wirkliche] to come forth.
>
> (HKA 1/5, 214; *Ideas,* 176, n. 5)

A further implication concerns my experience of myself, i.e., self-consciousness. For, the claim is that my first experience of myself depends on my embodiment.

After all, it is only insofar as I am embodied and have sensations that I can, on the one hand, sense something constraining me (and thus suffer something other than myself) and, on the other, sense myself (as capable of suffering constraint, but also as active in contrast to this constraint).

This also implies that "matter," as an object existing in space, emerges through my simultaneous feeling of constraint and freedom (the feeling of something other than myself and the contrasting feeling of myself). Accordingly, matter cannot be divorced from my experience of myself. In turn, my experience of myself, my self-consciousness, also cannot be divorced from my experience of matter. Self and world are, in other words, co-emergent. Or, as Schelling puts it, "No objective existence is possible without a mind to know it, and conversely, no mind is possible without a world existing for it" (HKA 1/5, 216; *Ideas,* 177).

A question arises: how can a feeling become an object of experience? In other words, how can the simultaneous feeling of constraint and freedom become "matter," on the one hand, and "self," on the other?

To answer this question, we have to look at intuition more carefully. In the first instance, it is *in* intuition that the conflict between internal and external, between the sense of myself as free and the sense of myself as constrained, emerges. As such, however, the two factors are not mutually exclusive, as they would be from the perspective of reflection or the understanding, where freedom negates compulsion and *vice versa*. Rather, the two co-exist, and indeed it is only through their opposition that they are possible (that they emerge). It is only because I experience necessity that I also experience freedom, and *vice versa*. In intuition, then, opposition does not result in contradiction (as it does in reflection); rather, intuition accommodates and in fact depends on opposition. It is, after all, only through the simultaneously opposed feelings of constraint and freedom that I "intuit" myself as a self and "intuit" the world outside of me. As Schelling explains, "*The nature of intuition, that which makes it intuition, is that in it absolutely opposite, mutually restricting activities are united*" (HKA 1/5, 215; *Ideas*, 177).

This means that self-consciousness and matter are both products of this opposition. My materiality and my sense of self are, in me, inherently connected. Matter is not external to my consciousness, and in fact, it is only because I am embodied – have bodily feeling and sensation – that I am able to become free. There is not a fundamental separation between myself as free and myself as natural; I am free insofar as I am natural; I am natural insofar as I am free.

It also means that consciousness and matter are *like* one another. Or, as Schelling puts it, the unity of matter is the "visible analog [*Analogon*]" to the unity of consciousness (HKA 1/5, 215; *Ideas*, 177). His claim is that the internal conflict of intuition is realized in both matter and consciousness. Thus, because matter emerges out of this conflict, it is not made up of parts (an infinity of parts), nor is it a simple particle (as the anatomists argue). Rather, matter is a unity that emerges through difference or opposition; it is an internally differentiated whole – *like* the unity of consciousness. Accordingly, Schelling contends that just as the latest philosophy has taught us that thinking is inseparable from the forms of thought (i.e., the categories), so it is the case with matter. Matter is inseparable from its forces. It is only after intuition has exhibited matter as an internally differentiated unity, that it becomes an object for the understanding at all. By reflecting on this unity, the understanding divides. Thus, Schelling concludes:

> That matter is *made up* of parts, is a mere judgment of the understanding. It consists of parts, *if* and *for so long as* I wish to divide it. But that in itself it originally consists of parts is false, for

> originally—in productive intuition—it arises as a *whole* from opposing forces, and only through this *whole in intuition* do parts become possible for the *understanding*.
>
> (HKA 1/5, 227; *Ideas,* 190)

In this way, Schelling seeks to resolve the problem of the relation between matter and its forces. The two are inseparable, and this has nothing to do with the *concept* of matter *as a mere concept*, but with the presentation of matter in intuition and the emergence of the concept *through* this presentation. The inseparability of matter and its forces, in other words, is founded on what takes place in intuition—and on the structure of intuition. It is this structure that provides the rule, the concept, of matter. The concept cannot be separated from the intuition, because it is *in the intuition* that we find the justification for the concept of matter – without the intuition, we would have no way by which to demonstrate the reality of our concept of matter. It is for this reason that Schelling emphasizes that "in the human mind, concept, and intuition, thought and image, can and should never be separated" (HKA 1/5, 210; *Ideas*, 173). It is through intuition that our knowledge becomes a knowledge of reality, and not merely contingently.

6 Conclusion: the Meaning of Organised Matter

In light of the preceding, we can now consider what organized matter involves. But first, it is important to emphasize that Schelling distinguishes between "organic" and "inorganic" or "living" and "non-living" beings. However, the distinction between "life" and "non-life" has nothing to do with organization. Non-living beings are not *not* organized, and this is because they exhibit a coherent structure of internal differentiation. What does this mean?

It means, first, that the parts that make up matter (the forces) are not contingent. While mechanical relations are, as Kant had argued, contingent; organized relations are not. Rather, the relations between the parts in an organized whole are necessary.[25] This is because the parts can only exist in relation to one another, such that the one cannot exist or function without the other (e.g., the heart cannot function without the lungs). In matter, the relation between the parts that make up matter (i.e., the forces) is not contingent. It is not random that matter is made up of these particular forces. Rather, the parts are necessary.

Furthermore, it means that the parts that make up the whole (the forces that make up matter) are differentiated (i.e., matter is not homogeneous) and their difference plays a crucial role in their coming together and in their continuing subsistence. There is something about the particular parts that allow them to work together, and to maintain the whole together. Matter is, indeed, made up of different parts (forces); and these

forces reciprocally determine one another (work together to maintain the whole).

Ultimately what this shows is that matter is inseparable from its forces in much the same way that a living human body is inseparable from its vital organs. The forces, in turn, are again like the parts of a living body: they cannot exist or function outside of the whole. Matter is therefore a whole *which can exist* only through its parts, and whose parts, in turn, only exist *in and through* the whole and their relation to one another.

While Kant regarded this relation of reciprocal determination (between parts and between parts and whole) as a distinctive feature of organized beings (by which he ultimately meant living beings), Schelling came to the conclusion that organization is far more pervasive in nature than Kant had recognized, and that ultimately what distinguishes living from non-living is not organization—as explicated here—but those additional features that we ascribe to living beings (growth, healing, and reproduction). Accordingly, Schelling's view is that we can and should be able to find organized relations throughout nature – a view that inspired the emergence of the science of ecology and which has become increasingly prominent in philosophical attempts to explain the relationship between organism and environment. For, what has become clear is that the relation between organism and environment is not uni-lateral (where the one simply effects the other) but bi-lateral, or better, reciprocal. This relation is, furthermore, designated as necessary, where the one can only exist in and through the other (organism in this environment and this environment through this organism). What this means is that the reciprocal causality that distinguishes the structure of living beings is also at the heart of the organism-environment relationship. Or, as biologist Sonia Sultan puts it, "the environment extends into the organism, and the organism into its environment, in ways that obscure the boundary between them and lead to biologically intimate, causally multidirectional interactions."[26] To put it in Schelling's terms: it is not only the organism but also its environment, that is organized—and it is, furthermore, precisely because the two are organized that the boundary between them is so obscure.

Notes

1 See for instance, Dieter Sturma, "The Nature of Subjectivity: The Critical and System Function of Schelling's Philosophy of Nature," and my response to Sturma's interpretation, "Nature as Unconditioned? The Critical and Systematic Function of Schelling's Early Works."

2 There are a number of studies that either focus on or highlight the philosophy of nature, including Alison Stone, *Nature, Ethics and Gender in German Romanticism and Idealism*, Frederick Beiser, *German Idealism*; Robert Richards, *The Romantic Conception of Life;* and my, *The Romantic Absolute*. See also Iain Hamilton Grant, *Philosophies of Nature after*

Schelling which takes Schelling as its inspiration and seeks to find Schellingian themes in the aftermath of Schelling's philosophy.

3 In his 1800 *System des Transcendentalen Idealismus,* Schelling describes non-living nature as organised ("*unbelebter Organisation*") (HKA 1/9, 188).

4 On Kant's distinction between organisation and life, see John Zammito, "Teleology Then and Now: The Question of Kant's Relevance for Contemporary Controversies over Function in Biology."

5 In his first explication of organisation in the *Critique of the Power of Judgment* Kant notes that trees, like animals, share three characteristics, which reveal that trees (plants in general) are, like animals, both ends and means of themselves, or, as he puts it "cause and effect of themselves" (AA 5: 370). The first concerns the plant as a species: a particular tree species maintains its genetic line through individuals (thus every individual is both cause and effects of its species). The second concerns the individual plant's ability to maintain itself through nutrition and healing (its growth and its ability to overcome injury are effects of its own activities). And finally, the third characteristic considers the tree as a complex rather than simple being, which is nonetheless *not* the result or outcome of independently existing parts. On Kant's understanding of organised wholes, see also n. 25 below.

6 All references to Schelling's and Kant's texts will be made in the body of the text. For Schelling, I will refer to the *Historisch-kritische Ausgabe* (HKA), and for Kant I will refer to the *Akademie Ausgabe* (AA), with the exception of the *Critique of Pure Reason*, where I will provide the A/B pagination. In the case of Schelling's *Ideen zu einer Philosophie der Natur,* I will reference both the HKA and the English translation, *Ideas for a Philosophy of Nature* (*Ideas*).

7 The fact that knowledge and freedom (of the knowing subject) both play a significant role in Schelling's investigation of nature implies a significant shift in the meaning and aims of the philosophy of nature. Thus although philosophical accounts of natural history, for instance, had considered the place of the human within nature, they did not specifically thematize the place of *knowing* in nature (but rather of *reason*) or the *role* of the scientist in the knowledge of nature. Herder, for example, sought to understand the natural history or development of reason, but did not consider the implications of the knowledge act in scientific investigation. Kant, in turn, separated natural history from metaphysics, and thus did not ultimately consider the critical role of knowledge within the *practice* of science.

8 These were the issues that largely motivated the *Opus postumum*. See Förster, *Kant's Final Synthesis*.

9 See also Watkins, "The Argumentative Structure," 569.

10 See Stephen Gaukroger, *The Collapse of Mechanism and the Rise of Sensibility*.

11 For a critical discussion of Kant's conception of matter in relation to chemistry, see Stephen Gaukroger, "Kant and the Nature of Matter: Mechanics, Chemistry, and the Life Sciences."

12 Förster, *Kant's Final Synthesis*, 38.

13 There were important problems with Kant's dynamic account of matter, above all, with his apparently circular view regarding the relation between the force of attraction and weight. For, on the one hand, Kant argues that attraction is determined by weight, and, on the other, he claims that weight is the outcome of attraction. This circularity has to do with Kant's identification of gravity (which is connected to weight) with the force of attraction.

However, and as Schelling notes in the Introduction to the 1797 edition of the *Ideen*, "two bodies can mutually attract one another altogether independently of the relation of their masses, that is to say, independently of the laws of gravity" (HKA 1/5, 82; *Ideas,* 21). On the circularity of Kant's argument and his recognition of this problem and attempt to resolve it in the *Opus Postumum*, see Förster, *Kant's Final Synthesis*, 35–45.

14 Kant's conception of construction in the *Metaphysical Foundations* is a hotly debated topic, and I will not enter into the debate here. Michael Friedman's *Kant's Construction of Matter* challenges the view that by construction Kant means mathematical construction. Friedman acknowledges that given Kant's statements in the Preface—where he identifies rational construction with mathematics—it is "natural" to assume that Kant's conception of construction is mathematical. But, Friedman argues, in the Dynamics Section Kant is constructing matter non-mathematically; thus, construction is not bound to mathematics. To some extent, this view coincides with Schelling's critique of Kant, insofar as Schelling argues that philosophical construction is not mathematical and its certainty or necessity cannot be based on mathematical foundations. (This is, in fact, also the view that Kant puts forth in the *Opus Postumum*.) It is not clear, however, how Friedman's account makes sense of the Phoronomy Section (which precedes the dynamics section and proceeds according to mathematical construction), or, more significantly, on what grounds Kant's conception of matter is based, i.e., if it lacks mathematical foundations, then what are its foundations? It is striking that Friedman concludes by claiming that for Kant, the dynamic character of matter is 'contingent.' See note 17 below.

15 Thus, Kant writes that "all mechanical laws presuppose dynamical laws, and a matter, as moved, can have no moving force except by means of its repulsion or attraction…" (AA 4: 536-7).

16 Kant writes:

> But who pretends to comprehend the possibility of the fundamental forces? They can be assumed only if they unavoidably belong to the *concept* that is demonstrably fundamental and not further derivable from any other (like that of the filling of space), and then, in general are repulsive and attractive forces that counteract them. We can indeed certainly judge *a priori* about the connection and consequences of these forces, whatever relations among them one can think without contradiction, but cannot yet presume to suppose them as actual. For to be authorized in erecting an hypothesis, it is unavoidably required that the *possibility* of what we suppose be completely *certain*, but with fundamental forces their possibility can never be comprehended.
>
> (AA 4: 524)

17 If, as Friedman claims, Kant develops two forms of construction (mathematical and dynamic), the question becomes: what grounds this non-mathematical construction? For, without mathematical foundations, it is not clear how the dynamic construction of matter can achieve necessity. Friedman concedes this point, concluding that for Kant, the dynamic character of matter is "contingent." He writes:

> Kant explicitly recognizes, in particular, that this [dynamic] analysis is, in an important sense, contingent, insofar as there is an alternative mechanical concept in accordance with the system of absolute (as opposed to relative) impenetrability. And his choice of this preferred (dynamical)

> concept over the alternative (mechanical) concept rests, in the end, on nothing more nor less than the empirical success of Newton's theory in comparison with the opposing mechanical philosophy.
>
> (*Kant's Construction of Matter*, 569)

18 See note 17.

19 Schelling's critique here mirrors his critique of Kant's reliance on conceptual inference: in both instances, what makes matter possible is not investigated; rather, matter is assumed as existing (as actual) and the aim is to analyse what is implied by the *concept* of matter, to infer further concepts, which are then solely analytically attached to the concept of matter.

20 Kant came to a similar conclusion in the 1790s, writing in the *Opus postumum* that "the mathematical foundations of natural science do not form a part of the system of the moving forces of matter…" (AA 21: 286).

21 He explicates the point in detail:

> [w]hen Newton himself said of the force of attraction that it was *materiae vis insita*, *innata*, etc., he was mentally attributing to matter an existence independent of the attractive force. Matter could thus also be *real*, without any attractive forces; that it has them (that, as some of Newton's disciples said, a higher hand has impressed this tendency upon it, so to speak) is a *contingent* thing, as regards the existence of matter itself. But if attractive and repulsive forces are themselves conditions of the *possibility* of matter—or rather, if matter itself is nothing else but these forces, conceived in conflict, then these principles stand at the apex of all natural science, either as lemmas from a higher science, or as axioms that must be presupposed before all else, if physical explanation is to be otherwise possible at all.
>
> (HKA 1/5, 192; *Ideas*, 154)

22 It is interesting that Schelling uses the term "Erörterung" to describe what he is about to undertake. The term can be translated into English as "discussion" (as Harris and Heath have done), but it can also be translated as debate, argument or consideration. Importantly, it is in contrast to *explanation*, which Schelling takes to be *either* physical or mathematical. In the case of the fundamental forces of matter, no explanation [*Erklärung*] is possible. I think it would help to provide a because clause here explaining why *Erklärung* of fundamental forces of matter is impossible.

23 As Schelling explains that the mere analysis of the concept of matter can only deliver a probable but not a necessary account of matter:

> Either we analyse the concept of matter itself, and show, *maybe* that it absolutely has to be thought of as something that occupies space, albeit within certain bounds, and that therefore we have to presuppose as a condition of its possibility a force, which occupies space, and another force, opposed to this, which sets bounds and limits to that space. But in this analytical procedure, as in all such, it happens only too readily that *the necessity originally attaching to the concept vanishes from our grasp*, and that we are misled, by the ease of resolving the concept into its components, into considering it as itself an *arbitrary self-created concept*, so that in the end it is left with nothing more than a merely *logical significance*.
>
> (HKA 1/5, 209; *Ideas*, 171–172; emphasis added)

24 In the *Metaphysical Foundations*, Kant recognises the significance of feeling in my relation to the external world (matter), but argues that this does not

suffice for the construction of matter as composed of both repulsion and attraction. For, as he explains, feeling can only sense repulsion (impenetrability) and can give me no access to attraction, which can only be achieved through analysis of the concept of matter. See Remark to Proposition 5 in the Dynamics section.

25 For Kant, this means that the parts of a mechanical object *could have been* otherwise. By contrast, the relations between the parts of an organised being are necessary, insofar as the different parts could not exist and function without the other parts (e.g., the heart cannot function without the lungs) (AA 5: 360). It is important to note, however, that for Kant organisation can also be found in mechanical objects, such as clocks. They are, after all, composed of various parts that work together to produce an end. The distinctive feature of organised as opposed to mechanical beings is thus not simply that the parts are contingent in the latter, while they are necessary in the former. In addition, in an organised being the parts *do not pre-exist* the whole, and they mutually *form* one another. For this reason Kant distinguishes between "motive" and "formative" powers (AA 5: 374). However, although Kant admits that beings like clocks are in a sense organised, his position differs from Schelling's, in that Kant regards clocks as mechanically explicable. Schelling, by contrast, does not regard matter as mechanically explicable (see Section 3 above). On Kant's understanding of mechanical explicablity and why certain forms of organisation are mechanically explicable, see Hannah Ginsborg, "Two Kinds of Mechanical Inexplicability in Kant."

26 Sonia Sultan, *Organism and Environment*, 215.

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10 Aesthetics and the Experience of Freedom

A Kantian Legacy in Hegel's Philosophy of Art

Lydia Moland

Identifying ways in which Hegel's aesthetic theory differs from Kant's is not difficult. Kant's primary example of beauty is nature; Hegel audaciously claims that "even a useless notion that enters a man's head is higher than any product of nature" (*Ä:I*, 14/12). Hegel accordingly devalues the beauty of nature and devotes himself almost entirely to the analysis of fine arts, a topic Kant clearly considers of secondary relevance.[1] Kant dedicates little effort to the conceptual or historical development of art; Hegel is sometimes called the father of art history and closely examines the art of other cultures. Kant's analysis of individual arts such as painting, music, and poetry can seem like an afterthought; Hegel's attention to each is extensive and systematic.[2] The emphasis in Kant's aesthetic theory falls on analyzing the nature of aesthetic judgment, not on the work of art itself; Hegel by contrast offers no taxonomy of aesthetic judgments or their relevance. Kant takes great pains to explain the nature of aesthetic experience and what it can tell us about our transcendental faculties; Hegel is sometimes said to have no definition of aesthetic experience whatsoever.[3] A final indication of the distance between them is the brevity of Hegel's comments on Kant's aesthetic theory. In his sprawling commentary on art, its history, development, and forms, Hegel summarizes Kant's theory in a few scant pages, implying—however accurately—that his own project departs significantly from Kant's.[4]

One topic, by contrast, on which they may seem to agree is the claim that freedom of some kind is definitive of aesthetics. Freedom is central to Kant's aesthetic theory in at least two ways. The first is famously that aesthetic experience involves the free play of the imagination and the understanding. The second regards the experience of the sublime. Especially in the dynamical sublime, humans are reminded of the freedom that allows us to transcend even the fear of death. Both our experience of the beautiful and the sublime, then, involves some experience of freedom.

Freedom is also central to Hegel's analysis of art. Along with religion and philosophy, it is a component of Absolute Spirit, which is the realm

of normativity and freedom: the realm in which humans reflect on their activities, assess their value, and come to be free in them. But there is no recognizably Kantian description of faculties, whether playing freely or not, in Hegel's *Aesthetics*. Hegel mentions the understanding; he references imagination.[5] But there appears to be no corresponding discussion of how these faculties interact. Hegel's description of the sublime is, in comparison to Kant's, decidedly (perhaps ironically) underwhelming. Hegel relegates the sublime to an early kind of symbolic art, the least developed state of what Hegel calls the particular art forms. The freedom found in Hegel's aesthetics, in other words, seems initially to be of an entirely different variety.

It has long been argued in Hegel scholarship that insofar as freedom plays a role in Hegel's philosophy of art, it is a kind of social-political freedom: a mirror of a culture's self-understanding that allows it to be self-comprehending, self-determining, and thus free. Beauty on Stephen Houlgate's reading of Hegel is "stone, wood, colored pigment, or sound worked in such a way that we can see our own life, freedom, and spirit expressed in it."[6] Robert Pippin suggests that Hegel sees artworks as part of "a collective attempt at self-knowledge across time," and that such self-knowledge is essential "in the struggle for the realization of freedom."[7] Hegel's philosophy on this view is a kind of expressionism in which art allows humans to articulate their self-understanding generally and their conception of freedom in particular. If true, this would indeed be a serious departure from Kant's aesthetic theory, which, at least in his discussion of aesthetic judgment, says very little about art expressing a culture.[8] In terms of contemporary aesthetic movements, Kant is instead often classed as a formalist, whose elevation of free beauty (figures that do not adhere to a concept) over adherent beauty (representations of humans, trees, etc.) seems to indicate that he favors form over content.[9]

But understanding Hegel's theory primarily as expressing conceptions of socio-political freedom neglects his discussion of the independent arts as found in Part III of his lectures.[10] This discussion, in which Hegel considers architecture, sculpture, painting, music, and poetry, makes clear that art's role in helping us understand freedom has deeper epistemological roots. In Part III, Hegel assesses each art on its own terms, asking what is architectural about architecture, for instance, or musical about music. He considers what characteristics allow each art to reach its paradigmatic expression, and how each art begins and ends conceptually. In these sections, we learn less about Hegel's practical philosophy—his assessment of a particular culture's understanding of freedom—and more about how humans use their senses and minds to conceptualize the world. His description of this process remains dissimilar to Kant's claim that we can learn about our cognitive faculties through analyzing

aesthetic judgments. But I will argue that what we *do* learn is equally crucial to our learning about ourselves and our relation to the world. In short: I will argue that aesthetic experience can make us aware of the mutual formation that characterizes all of Hegel's idealism.[11]

Just as importantly, I will argue that Hegel retains a crucial Kantian insight about the relevance of aesthetic experience to practical philosophy. In both cases, in other words, what we learn about the cognitive capacities that allow us to have aesthetic experiences will prepare us to understand practical freedom. How Kant and Hegel understand freedom respectively is of course also very different, and that difference will be obvious in the ways the parallel between aesthetic experience and practical freedom emerges. But the connection between the two remains, I will claim, an important part of the legacy of Kantian idealism in Hegel's thought.

I Kant on the Aesthetic Roots of Theoretical and Practical Freedom

In his theoretical philosophy, Kant opposes empiricist epistemologies that describe external objects as passively cognized by the mind. He proposed instead that what we experience as objects – things existing in time, extended in space, unified, subject to causal forces, etc. – are instead the result of intuitions that are processed by the human mind. This processing includes, first, space and time as the forms of intuition; second, it includes categories such as unity, plurality, causation, and necessity. Kant subsequently claims that the limitations of both our senses and our faculties suggest that we must assume a thing in itself that exists beyond our apprehension.[12] Nevertheless, one of Kant's fundamental insights is that cognition is a kind of cooperative creation with sensuous input rather than a simple apprehension of sense-data. This is true of individual objects but also systems of objects such as nature. Nature, Kant claims, does not exist independently of human cognition. Instead, humans bring it into being by considering a group of objects "as a dynamic whole" rather than a simple "aggregation in space or time" (*KrV* A419/B447).

In Kant's scheme, cognitive judgments about these objects are made possible when the imagination abstracts from particular objects, forming concepts according to the rules of the understanding. The understanding then converts concepts into judgments. The imagination is, in such cases, constrained by the rules of the understanding. The resulting cognitive judgments are objective: they involve standards and expect agreement. They also involve no pleasure.[13]

Aesthetic judgments, Kant points out, deviate from this model in a peculiar way. They are universal insofar as they involve standards (such as, in Kant's time, harmony, symmetry, and perfection) and expect

agreement.[14] Yet they are clearly not primarily about the object but about the judgment the object elicits in the subject. To explain how such strangely hybrid judgments are possible, Kant famously suggests that aesthetic judgments involve the same faculties as cognitive judgments – imagination and understanding – but that instead of imagination subsuming objects under concepts according to the rules of the understanding, these faculties are, in aesthetic judgments, in "harmonious play' (*KU*: 20:224).[15] In such judgments, imagination acts lawfully – it does not deviate radically from the understanding's rules. But neither does it follow them exclusively. A painting of a tree, for instance, is not *actually* a tree. In order both to see it as a tree and know it is not a tree, the imagination and understanding playfully allow for an ambiguity. The imagination, in other words, does not simply slot the painted tree under "tree,' but neither does it claim it is something entirely different. Aesthetic judgments, Kant then concludes, allow "free lawfulness" or "lawfulness without a law" (KU: 5:240–241).

Kant's evocative description of this "free play" presents several interpretive riddles that, for the purposes of this essay, I will leave aside.[16] What I want instead to emphasize is, first, that aesthetic experience allows us to learn something about our cognitive faculties. Kant begins from the puzzle of aesthetic judgment: what must be true of us, given that we can make judgments that seem simultaneously subjective (involving pleasure) and objective (expecting agreement)? Starting from this fact about us and working backward, Kant comes to a conclusion about the way imagination and understanding interact, thus teaching us about what must be true of the way we experience the world.

Second, the information aesthetic judgments give us about the relationship between our faculties also enables us to understand freedom in a way that prepares us to experience morality. In Kant's case, the free play of the faculties results in aesthetic judgments being disinterested. While we appreciate the object and take pleasure in contemplating it, we do not desire to possess or consume it. As Kant puts it, "the beautiful prepares us to love something, even nature, without interest" (*KU* 5:267).[17] Similarly, the categorical imperative requires us to be disinterested: that is, to act universally and not in a way that benefits only ourselves. As Kant exhorts us in the *Groundwork for the Metaphysics of Morals,* we should only act such that our maxims could become a universal law. Just as importantly, Kant claims that beauty is a "symbol of the morally good"; it pleases because it is "aware of a certain ennoblement and elevation above the mere receptivity for a pleasure from sensible impressions" (*KU* 5:353). "In this faculty," he continues,

> the power of judgment does not see itself, as is otherwise the case in empirical judging, as subjected to a heteronomy of the laws of

> experience; in regard to the objects of such a pure satisfaction it gives the law to itself, just as reason does with regard to the faculty of desire.

In experiencing the beautiful, the power of judgment sees itself

> as related to something in the subject itself and outside of it, which is neither nature nor freedom, but which is connected with the ground of the latter, namely the supersensible, in which the theoretical faculty is combined with the practical.
>
> (*KU* 5:353)

Deciphering the meaning of these passages is notoriously difficult, but it seems clear to me that, according to Kant, aesthetic judgments are not free in the same way moral judgments are, but they are related in a way that connects the theoretical and the practical.

Aesthetic judgments for Kant are, then, connected with the ground of freedom in a way that presages morality. I will argue that Hegel, too, thinks that freedom experienced in judgments about beauty prepares us to understand how freedom functions in the moral sphere. Although what is understood by freedom will differ, the preparatory role of aesthetic experience will be similar.

II Hegel on Theoretical Freedom in the Individual Arts

In our everyday lives, objects seem given. We believe ourselves to be passively receiving our impressions of trees, birds, or songs. This belief, according to Hegel, is both untrue and a threat to our freedom. Freedom in Hegel's scheme requires a deep self-determination and an awareness of that self-determination. The true, according to Hegel, is the whole: there can be nothing existing outside that whole. If there were, humans would be limited by it and so not self-determining and free.[18] In works such as the *Phenomenology of Spirit* and the *Philosophy of Spirit*, he documents his disagreements on this point with Kant and others by criticizing what he sees as their misguided epistemologies, including for instance sense-certainty, perception, and force and understanding.[19]

The actual nature of Hegel's alternate theory regarding how human minds interact with the external world is much contested. Stephen Houlgate presents an explanation that I find especially well-suited to understanding Hegel's description of art's mission. According to Houlgate, Hegel claims that sensations are converted into objects and conceptualized as independent of the subject through human activity. As Houlgate says: "no sensation, in Hegel's view, brings with it a clear awareness that we stand in relation to something separate from ourselves": we are aware of sensations, but

> there being an independent object—for example, a tree—over there is not given. The content we receive in sensation must thus be set over there in thought in order for us to be conscious that what we see and feel is a 'tree'.[20]

Hegel's system further suggests that humans are the part of the true that is the whole that use thought-generated concepts (as defined in the *Logic*) to designate spatio-temporal entities *as spatio-temporal*. On this view, the object is not *an object* until there is a being that experiences it as such. In this sense, objecthood is a status conferred by humans, although, again following Houlgate, this is not to say that humans call spatio-temporal reality into being wholesale. It is the nature of human consciousness to confer this status: this capacity differs, as Houlgate puts it, "from mere sensory awareness in being the activity of understanding what is sensed to form a realm of independent objects."[21]

Unless humans realize this – know and accept their role in the world's becoming the world we know – they risk being unfree. If we accept objects as given, or imagine a noumenal realm beyond us, we are passive, determined by what we believe to be external to us. In such a case, Hegel says, we

> direct our attention to things, we let them alone, we make our ideas, etc., a prisoner to belief in things, since we are convinced that objects are rightly understood only when our relation to them is passive…. With this one-sided freedom of objects there is immediately posited the unfreedom of subjective comprehension.
>
> (*Ä:I*, 153/112)

Freedom for Hegel ultimately requires being self-determining and understanding ourselves as self-determining. Part of humans' challenge, then, is to find ways to disrupt the impression of passivity that tempts us to ignore our part in the world's existence: to find ways of bringing our mutual determination with the world to our awareness.

One way of undermining the "givenness" that threatens our freedom is through art. Art for Hegel is fundamentally a way of resisting any "given"—any sense that objects simply exist as they appear, independent of us and our cognitive capacities. This, to repeat, becomes especially apparent in Part III of Hegel's lectures on aesthetics. Here Hegel considers five individual arts: architecture, sculpture, painting, music, and poetry. Each brings our attention to some aspect of reality that might seem given but, in Hegel's view, is not. Each calls our attention to a way in which humans bring conceptualization to the world and so help bring that world into being.

Architecture, for instance, makes us aware of space *as space*. Hegel describes rows of Egyptian sphinxes as architectural since they carve out,

through their regularity and symmetry, a sense of space (*Ä:II*, 284/644). Hegel does not claim that humans *invent* space, but rather that we are the part of the great interconnected whole capable of conceptualizing space *as space*. Especially in its functional role of providing shelter, architecture also brings our attention to our differentiation between interior and exterior.[22] In its paradigmatic role, namely housing the divine, it brings our attention to the differentiation between spiritual and unspiritual: between the marble that encases the statue of the god and the spiritual essence attributed to the god itself.[23] Insofar as it brings us to reflect on our capacities to make these distinctions, it helps us recognize our role in creating them in the first place. Sculpture, in turn, makes us aware of our ability to confer conceptual status on the world: in this case by sensing shape *as shape*. Our conceptions of dimensionality, of solidity, roundness, or flatness, are all brought to our attention when we encounter sculpture. Insofar as sculpture highlights these factors and humans' role in conceptualizing them as such, it too can make us aware of the mutual formation at the heart of Hegel's idealism.[24]

But it is when he considers the last three arts that we most clearly see ways in which aesthetic experience helps us sense our mutual determination with reality and so our freedom. The first of these arts is painting. Hegel has representational landscapes, genre paintings, and portraits in mind: works in which we see three dimensions even though there are only two. Painting, we see in these examples, has the magical effect of making extension disappear: it reduces three dimensions to two.[25] When we reflect on what painting is and what it allows us to see, this disappearance itself becomes, as it were, visible. But the extension *does* appear again in our minds: we see three dimensions in the painting even though we know they are not there. As Hegel puts it, painting makes the external "appear outwardly *as* inner, will extinguish the spatial dimensions of the material and change it out of their immediate existence into something opposite, namely a pure appearance produced by the spirit" (*Ä:III*, 14/794–5).

Painting, in other words, shows us that what it *actually* is – pigments on canvas – is not its truth. Its two-dimensionality does not have "validity in the last resort": its material essence must be "degraded" to indicating not itself but rather pointing towards the "pure appearance of the inner spirit which wants to contemplate itself there on its own account" (*Ä:III*, 22/801). What we experience instead is our own capacity to see something that, technically speaking, is not there: our capacity to bring together color contrasts in a way that allows us to see people, landscapes, domestic interiors. If there is no subject to perform this transformation, the painting would be, in a sense, not a painting but simply pigment on canvas. Painting can make us aware of our role in achieving this transformation.

Although Hegel does not say this in so many words, this experience also allows us to play with categories in a way that brings our faculties to our attention. When we see a painting of a tree, we do not immediately subsume it under the category "tree": instead, under his description, we are made aware of how our faculties allow us to see what is not there, namely the third dimension. Hegel explicitly says this awareness of our reflective capacities is part of what makes viewing a painting pleasurable to us: when we view a painting, he says, "satisfaction does not lie in the objects as they exist in reality but *in the purely contemplative interest in the external reflection of inner life*" (*Ä:III*, 28–9/806, italics mine). Painting allows us to experience the mutually formative relation that characterizes much of our experience even when we are not aware of it. This experience of truth is, Hegel thinks, a source of pleasure.

To put this another way: art's general distance from reality – the fact, to reference Plato's complaints about art, that the painted bed is *not* a bed and the staged battle is *not* actually fought – is crucial to its mission. Art can, as a consequence, bring truth to our attention in a way ordinary interactions with the world cannot. As Hegel puts it, the "hard shell of nature and the ordinary world make it more difficult for the spirit to penetrate through them to the Idea than works of art do" (*Ä:I*, 23/29). It can be difficult to sense that the world is not simply given as it seems but that we call it into the form we then experience. But since the painted bed or the enacted battle are explicitly acts of creation, the mutual determination at the heart of Hegel's description of reality more easily comes to our attention through art.

Music, too, is capable of showing how human capacities bring something into existence while also facilitating our understanding of ourselves and our creative role in the world. It does this through its relation to time. In Hegel's view, time is initially only an unstable sequence of "nows." As he famously argues in the *Phenomenology of Spirit*, each time we point to a "now," that now is in the past and a new "now" has superseded it, only itself immediately to be superseded. In order for this infinitely disappearing iterations of "now" to emerge *as time*, a subject must synthesize them into a sequence. When a subject does this, it can recognize its own activity. It also, Hegel claims, becomes aware of itself through this synthesis. The self, as Julian Johnson puts it, thus "unifies itself as existing in time": "[B]y containing this succession of 'nows' within itself and synthesizing them into itself [the subject] unifies the stream of time and, simultaneously, unifies itself as existing through time as a constant identity."[26] Unlike these ever-vanishing "nows," Hegel says,

> the self is what persists in and by itself, and its self-concentration interrupts the indefinite series of points of time and makes gaps in

> their abstract continuity; and in its awareness of its discrete experiences, the self recalls itself and finds itself again.
>
> (*Ä:III*, 165/914)

Hegel thus says that "the actual self itself belongs to time" and even 'coincides' with time (*Ä:III*, 156/907–908). As he also puts it, "[t]he self is in time, and time is the being of the subject himself" (*Ä:III*, 156/908). Neither time nor subjectivity is a pre-existing substance: they are, as John Sallis says, "nothing but the process."[27]

The self can experience time, and so experience its own activity, in music. Music organizes sounds and connects them through time. In order for this connection to happen, music requires a subject with a memory that connects notes in a succession, unifies them, and conceptualizes this unity *as a unity*: namely, what we call a melody. Making music out of sounds requires other components such as measure and harmony, but the general point is that once sounds are related to each other through time and conceived as a unity, music comes into being. Simultaneously, music also brings our attention to time, and, in doing so, to our role in synthesizing the series of "nows" into time. Time itself, then, is a unity of successive moments understood as a unity by a self-conscious subject.

Art's ability to allow us to sense our mutually formative capacities—and, in Hegel's sense, thus sense our own freedom—is clear in his description of music generally, and in particular in his description of the "bar" (also known as a measure) – the musical notation that divides sounds into regular proportions – in particular. This notation is imposed on the sounds in a way that creates music:

> But the satisfaction which the self acquires, owing to the bar, in this rediscovery of itself is all the more complete because the unity and uniformity does not pertain either to time or the notes in themselves; it is something which belongs solely to the self and is inserted into time by the self for its own self-satisfaction.
>
> (*Ä:III*, 166/915)

The regularity imposed by musical notation, Hegel here asserts, is not an echo of anything in nature, nor is it divine. It is, in other words, not "given." It is part of humans' creative synthesizing of moments in time into something through which they can recognize both themselves and time. Insofar as music facilitates these levels of recognition, it also facilitates the pleasure Hegel associates with the experience of art.[28]

Finally, Hegel discusses poetry. It is here that components of Kant's definition of aesthetic judgment such as imagination and play are most evident. Hegel first asserts that poetry's status as "the art of speech" does not mean that words are poetry's material (*Ä:III*, 224/960). Instead, poetry's material is "is the *inner* imagination [*innere Vorstellen*]

and intuition [*Anschauen*] itself" (*Ä:III*, 229/964).[29] Given that Hegel's aesthetic theory is predicated on art's ability to allow humans to sense their mutually creative capacities with the world, poetry is a major development for humans' self-reflection. Poetry does not use external objects like rock, marble, or pigment as its materials. It uses images that constitute the inner life and, by making us aware of them, allows us to reflect on that inner life. When, to take one of Hegel's Homeric examples, we read, "When in the dawn Aurora rises with rosy fingers," we know the poet imagined a sunrise. By using mythological references and associating the sun's rays with the human body, the poet brings that image to our minds. But the poet does not evoke this image in the same way that simply using the word "sunrise" would. Instead, the words used allow us to play with the image conveyed, layering it with cultural and physical associations.

Since poetry evokes the inner imagination through words, it also brings our attention to language as an evolving human creation that has a history and that both shapes and is shaped by culture. By making familiar words sound strange – through alliteration, rhyming, allusion, or meter – and revealing their shades of meaning, poetry allows us to remember how language is a collaboration, not a given we inherit. This ability to make us reflect on language distinguishes poetry from prose, which uses language only for purposes of communication. Poetry instead, as Hegel puts it, presents "to *spiritual* imagination and contemplation the spiritual meanings which it has shaped within its own soul" [*ihre im Innern gestalteten Bedeutung des Geistes*] (*Ä:II*, 261/626). In fact, poetry filters every object through its human significance, giving the external world "worth only in relation to a person's inner consciousness" (*Ä:III*, 239/972). Poetry about woods on a snowy evening or women coming and going in museums explores these subjects through their value for humans, helping us reflect on our shared concerns. Both poetry's form (language) and content (ideas) are human creations, meaning that poetry especially highlights humans' mutually determining status in the world. For these and related reasons, Hegel calls poetry "the absolute and true art of the spirit and its expression as spirit, since everything that consciousness conceives and shapes spiritually within its own inner being speech alone can adopt, express, and bring before our imagination [*die Vorstellung*]" (*Ä:II*, 261/626).

Poetry is what Hegel calls the "culminating" art also because it brings more than one of our creative capacities to our attention. Like music, poetry requires that we perceive its medium – namely, words – in succession. When we read "When in the dawn Aurora rises with rosy fingers," we synthesize the words into a unity just as we synthesize tones in a way that results in a melody. That our reality is a mutual creation between us and our surroundings is especially clear here: poetry would not exist without humans since there would be no one to connect the words in

succession and then unify them. Poetry considered from this point of view also contributes to our sense of self since it also occurs in time and time, as Hegel has claimed, is crucial to selfhood. But poetry is like *painting* insofar as it invites the mind to transform its words into images.[30] As Hegel says, a succession of words is "transferred into the element of the inwardly harmonious spirit which can extinguish a succession, [and] pull together a varied series into *one* image" (*Ä:III*, 226/961). "When in the dawn Aurora rises with rosy fingers" produces, in other words, an *image* of a sunrise in our minds. It appears, Hegel says, "to the inner life, to *spiritual* vision" (*Ä:III*, 226/961). Through poetry, then, "the spirit becomes objective to itself on its own ground" (*Ä:III*, 229/964). Poetry thus explicitly enables humans to recognize their co-creative role in the world and to contemplate the holism that cooperation implies.

Each of the individual arts Hegel considers in Part III of his lectures, then, brings our conceptual activities to our attention and encourages us, as it were, to play: not to take the sculpture at face value but to use it to consider our ability to see shape as shape; not to think of language only pragmatically but, through poetry, as something that reminds us of our creative role in language and our internal landscape. The differences from Kant's account of the imagination and the understanding at play are many obvious. But insofar as both Kant and Hegel see beautiful objects as loosening our cognitive judgments, with the result that we learn something about ourselves and the world, Hegel's description of the individual arts in Part III of his lectures present an interesting parallel to Kant's description of the faculties at play. This, then, is one of the similarities we find in their otherwise contrasting approaches to art.

Before leaving the individual arts, a word on Hegel's depiction of the artistic process is in order. Hegel argues that artists function best when they interact with generally accepted norms. He criticizes, for instance, the claim that rules of versification hinder poets and that poetry should be an unregulated outpouring of the poet's feeling. He denies that versification should be condemned as "unnatural" because it "fetter[s] the imagination and make[s] it no longer possible for the poet to communicate his ideas precisely as they float before his inner consciousness" (*Ä:III*, 290/1012).[31] Instead, he argues that it is only in engaging with rules that the artist is able to discover nuances in language not yet obvious, or to mine words for their associative potential. Interacting with the structures of meters and rhyme schemes allows the poet to formulate new ideas in mutual formation with those structures.[32]

For Hegel's purposes, however, it is also crucial to realize that these rules are not given. They are not part of a cosmic order; they are not found in nature, nor are they a gift of the gods. They have grown up through human interaction: through our mutual, historical cooperation and negotiation over communication and meaning. The norms of poetry can, in short, be challenged and changed. The poet sometimes is most

effective when she stretches those norms in an effort, again, to make us experience them in new ways. But she should not dismiss them as irrelevant; she should remain engaged with them. When she realizes that norms such as the rules of versification are not externally dictated but humans' collective creation, she can also be free in following them.

Two points are of interest here. The first is that the idea of the artist adhering to but also playing with norms is perhaps not unlike Kant's description of the imagination's free lawfulness or lawfulness without the law. Secondly: we find in this description of the artistic process a model for one of Hegel's most fundamental insights about the practical world. In order to be self-determining and so free, humans must accept responsibility for their own ethical norms as well. This means that ethical norms can and should be stretched and challenged, although in Hegel's view they should never be rejected wholesale. In a properly functioning ethical society, humans will be aware that these norms are their own collective creation, allowing them, like the artist, to be free when following them.

III Hegel on Practical Freedom in the Particular Art Forms

If, by contrast, humans deny that their norms are their own creation, another potential unfreedom looms. Here the danger is that humans think of ethical norms as given: as natural or divine, as opposed to the product of their mutual cooperation with each other and the world. Opposed to their own creation. Hegel carefully analyzes these risks in the *Philosophy of Right*, parsing the ways humans mistakenly think of the family as only natural or the monarch as divine.[33] In his lectures on art, Hegel illustrates how art can help us diagnose these risks and avoid them.

This illustration comes in Part II of Hegel's lectures on art, where he considers the "particular forms of art," which he also calls "worldviews." These sections extend Hegel's insights about freedom from the individual arts, which concerned theoretical freedom, to symbolic, classical, and romantic art, which provide insights into practical freedom. In depicting this parallel, I will argue, Hegel makes use of a fundamental Kantian insight that links theoretical freedom with practical freedom. In Kant's case, to repeat, aesthetic experience provides us with an opportunity to experience a disinterestedness that is relevant also in morality. It also models free lawfulness in a way that echoes the categorical imperative's promise that we act freely when we give ourselves the moral law. In Hegel's case, the particular arts will help combat the same unfreedom in the practical sphere that the individual arts helped combat in the theoretical sphere.

Hegel's description of particular artforms progresses from symbolic to classical to romantic. In symbolic art, humans portray the divine

as given: external and independent of any human activity. In this worldview, the divine appears first in natural form, for instance when a river or the sun are considered deities (*Ä:I*, 409/315). It can also be found in the Hebrew conceptualization of the divine as transcending reality and appearing only in the guise of miracles (*Ä:I*, 469/364, 482/374). It also appears in fantastical myths of many-limbed gods and human-animal hybrids that are not of this world (*Ä:I*, 432/335). But slowly, first in the Egyptian world and then in the classical Greek world, the divine begins to take on *human* form instead. At first, those humans represent natural forces: Poseidon is the god of the sea, Helios of the sun (*Ä:I*, 69/472ff.). But soon gods begin to represent human concepts – justice, love, a city-state – and their depictions are not monstrous and sublime but quiet and contained. This turn to the human scale and human concepts encourages humans to turn their attention to themselves and their role in the creation of spiritual meaning. When this happens, spirit "intimates itself" and "makes itself into an object to itself" – a key step towards the self-understanding that characterizes the true that is the whole (*Ä:II*, 13/427).

Classical Greece at first depicts the human as in perfect harmony with nature: a complete interpenetration of the natural and the spiritual. This balance allows beauty to achieve its highest status in the classical world (*Ä:II*, 128/517). But since Hegel's focus is on human freedom and self-determination, he claims that "the content of the classical beauty of art is of course still defective [*mangelhaft*]" (*Ä:II*, 23/435). This is because classical beauty lacks the subjectivity—each human's sense of their own unique reflective capacities—necessary for humans to realize that their spiritual essence extends beyond their embodiment. Spirit must *know* itself as spirit, and this requires a perspective beyond the physical that classical art cannot express.

It is, then, possible to say that classical Greek art expressed ancient Greece's self-understanding. In this sense, Hegel's description of particular art forms can be considered an expressionist theory as the authors mentioned above claim. But because of its lack of subjectivity, the classical worldview is not yet a complete self-understanding and so not yet the most complete articulation of freedom. The potential for this completion emerges, Hegel thinks, when Christianity turns humans' attention not only to gods in human form but to Jesus as God becoming fully human (*Ä:II*, 111/505). The subsequent coming of the Holy Spirit means the divine is in each individual human, giving all humans equal worth and portraying the divine not as an independent, given being but as existing within each person (*Ä:II*, 148/534). Human concerns thus become divine concerns.

Although Jesus' message laid the foundation for this evolution, Hegel thinks that organized Christianity has in many ways betrayed it.[34] As long as Jesus is considered a transcendent God, humans will continue

to replicate the story of the divine as other and so as a given. But Hegel thinks that artists like Shakespeare begin to orient humans toward a human divine in which humans' desires – their ambition, jealousy, love – are the defining moral standard (*Ä:II*, 198ff./576ff.). Romantic novels go further, reducing Shakespeare's epic characters to bourgeois protagonists whose everyday concerns are both prosaic and profound (*Ä:II*, 219ff/592ff.).[35]

Art's long-term trajectory in Hegel's account of its conceptual development has been towards rejection of a worldview in which the divine is given. In the late stages of romantic art—a stage that includes both Hegel's lifetime and ours – that trajectory is almost complete. Successful art made in the late romantic age, Hegel thinks, will help humans to see the divine in their small and often petty concerns. Here art "strips away from itself all fixed restriction to a specific range of content and treatment"; now it finally "makes *Humanus* its new holy of holies [*zu ihrem neuem Heiligen den* Humanus *macht*]: i.e., the depths and heights of the human heart as such, humanity mankind in its joys and sorrows, its strivings, deeds, and fates" (*Ä:II*, 238/607).[36] When the art of this period is successful, it will allow humans to see objects' significance as resulting from their collective efforts instead of looking for authority in nature or a transcendent sphere. Hegel mentions Dutch genre painting as portraying this kind of investment in the everyday. In such paintings, he says, we find

> a burn, a waterfall, the foaming waves of the ocean, still-life with casual flashes of glass, cutlery, etc… a woman threading a needle by candlelight, a halt of robbers in a casual foray … the laughing and jeering of a peasant.

All of this, Hegel says, "is a triumph of art over the transitory, a triumph in which the substantial is as it were cheated of its power over the contingent and the fleeting" (*Ä:II*, 227/499). Hegel also speculates about an "objective humor" that would allow us to laugh gently at our petty concerns while still recognizing that they are imbued with meaning because of our cultural and historical interactions with each other: interactions we come to understand as part of the world we have, collectively, created (*Ä:II*, 241/610).[37]

These are all ways in which Part II of Hegel's lectures on art explore the question of practical freedom, as opposed to Part III's emphasis on the theoretical. But Hegel's aesthetic theory is not a simple illustration of his ethics. But the culmination of art in the romantic era supports Hegel's ethical theory, best articulated in the *Philosophy of Right*, in several ways. Romantic art shows humans to be all the divine there is and shows humans, as the self-conscious component of the spirit's development, to be responsible for their own norms. In ethical life, humans are called

to take responsibility for these norms through mutual recognition. We only become selves through recognizing and being recognized by others, both as individuals and as members of groups. This recognition happens, according to Hegel, within the three institutions of ethical life that are themselves developments of spirit: the family, civil society, and the state. Civil society, for instance, is a modern phenomenon: its combination of individuality and identification with work did not exist, Hegel thinks, in the ancient world. But now that modern means of production have facilitated its emergence out of earlier economies, recognizing each other concretely requires us to recognize each other as economic actors. Facilitating freedom in modern society means creating institutions that enable this recognition.

As in Kant's theory, then, there are deep parallels between how Hegel believes that art allows us to experience freedom in the theoretical sphere and the way freedom plays out in the practical world. Beauty for Kant suggests the free play of our faculties, thus allowing us to understand our own capacity for knowledge better. For Hegel, it facilitates a similar understanding by allowing us to be more conscious of the ways in which objects are not given but instead are the product of our conceptual interaction with the world. For Kant, aesthetic experience shares important characteristics with morality such as disinterestedness and lawfulness without a law. For Hegel, the mutual determination that characterizes our interaction with the world is apparent in aesthetic experience, and this mutuality is also the basis of ethics. For both philosophers, in short, aesthetic experience enables humans to understand theoretical and practical freedom.

IV Kant, Hegel, and Sublime Freedom

In conclusion, I would like briefly to consider how Kant and Hegel's respective views on the sublime provide further evidence of the connection between aesthetics and practical philosophy.

In Kant's analysis, the experience of the sublime combines pleasure with displeasure. The displeasure results in humans' realization that their embodiment limits them. The pleasure results from their realization that their rational capacities allow them to transcend these limitations. In the mathematically sublime, we recognize that our senses are incapable of encompassing something like the infinite sky (KU 5:248–259). But the fact that we can *conceive* of infinity *without* experiencing it indicates that our rational capacities exceed our senses. This is why, Kant thinks, contemplating a starry nighttime sky gives us both pleasure and displeasure. In the dynamical sublime, we become fearful when we recognize nature's power over us when witnessing a storm or looking down from a mountain peak (KU 5:260–266). But we are also aware, Kant thinks, of our ability to withstand our fear: to retain our dignity,

for instance, in the face of physical harm or threat of death. It is this understanding of the sublime that Schiller transferred from the realm of nature to the realm of poetry in general and tragedy in particular. Tragic heroes confront their own destruction with defiance and resolve, showing that humans' rational capacities outstrip their physical capacities.[38] They show, in short, humans' practical freedom even in the face of their physical destruction.

This understanding of the sublime clearly shares important features with Kant's conception of the categorical imperative. The categorical imperative, too, allows humans to act against their empirical natures, asserting dignity and freedom in the face of temptation. An action, in Kant's view, has the highest moral worth when it is undertaken not only without but *against* all inclination. Just as humans can take courage from their ability to confront the "fearful without being afraid" in the case of a natural threat, they can take courage from their knowledge that they can choose to act morally even if all their inclinations urge against it (KU 5:261). Here again, a component of aesthetic experience prepares us to understand the practical.

Hegel follows Schiller in placing the sublime in the realm of art rather than in the realm of nature. This fact is partly explained by his shifting the locus of aesthetics from nature to art. But unlike Schiller, he does not hold the sublime up as a paradigmatic example of human freedom.[39] He instead relegates it to a division of symbolic art – the first and least developed particular art form – in a section entitled "The Symbolism of the Sublime" (*Ä:I*, 466ff./362ff.). Here Hegel considers the worldviews that portray the divine as radically separate from humans – again, the fantastical, multi-limbed gods of India or the God of the Hebrew Psalms who only enters the world through nature-disrupting miracles. In both cases, Hegel's concern is that the divine is conceived of as a given. In worshipping such a divine, he fears, humans cede their self-determination to a distant entity and so become unfree.[40]

But if we are looking to find parallels between the two philosophers' aesthetic and practical theories, the connection holds here as well. Hegel's relegating of the sublime to the realm of the symbolic is reminiscent of his description of morality – which he associates with Kant – as a less developed precursor to his analysis of ethical life. In the *Philosophy of Right*, Hegel acknowledges Kant's insights into the nature of human freedom but insists that the autonomy we aspire to in following the categorical imperative is only the beginning of true freedom. Freedom for Hegel cannot be achieved primarily through acting against inclinations. It instead requires a deeper engagement with our fellow human beings: a willingness to recognize them – to repeat – as members of families, participants in an economic system, and citizens of a state. The true measure of freedom according to Hegel is not found in heroic moments of defiance but in the more prosaic struggles for recognition that

characterize our daily interactions with each other. But this is a practical reality that the sublime cannot prepare us for. It is for this reason, it seems to me, that the role of the sublime in Hegel's aesthetic theory is so noticeably diminished.

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As an inheritor of Kant's philosophy, Hegel carries forward Kant's conviction that aesthetic experience can help us understand freedom both in the theoretical and the practical sphere. In the case of both philosophers, the ways in which this is true are indicative of their broader claims about the nature of freedom and so the nature of their idealism. Aesthetic experience, according to both philosophers, can help us understand how our mutually creative capacities function in the world. It can prepare us to understand how we can act freely in our practical lives. Where Kant and Hegel's accounts differ, here as so often, is in their conception of the nature of freedom itself.

Notes

1 Citations are to *Vorlesungen über die Ästhetik* (translated as *Hegel's Aesthetics*), German volume and page number followed by English page number. The section on the beauty of nature found in the work traditionally known as Hegel's *Aesthetics* is substantially the work of Hegel's editor, Heinrich Gustav Hotho, who compiled notes from Hegel's lectures on aesthetics after his death. Hegel does devote significant attention to the beauty of nature in his earliest lecture cycle from 1820, but by the time of his last lecture cycle in 1828–1829, it is almost entirely absent. Compare Hegel 1995, 37–40 with Hegel 2017, 1. For a discussion of the philological difficulties presented by Hotho's editing, see Gethmann-Siefert 2005, 17–18, Moland 2019, 18–19.

2 For Kant's discussion, see *KU* 5:321 ff.. Kant's division of the arts into "the art of **speech**, **pictorial** art, and the art **of the play of sensations**" or, alternately, the art "of the expression of thoughts or of intuitions" as opposed to the art "in accordance with their form or their matter," is a contribution to a centuries-long debate about the classification and hierarchy of the arts. As I discuss below, Hegel participates in this debate throughout Part III of his lectures on art. For background on this dispute, see Lichtenstein 2008, Chapters 1 and 2, Beiser 2009, 47, and Moland 2019, 15, 152–153, 199.

3 See for instance Pippin 2008. Kant indeed comments more on art and its cultural reference in his lectures on anthropology but clearly did not find it central to the transcendental project of *The Critique of the Power of Judgment*. See Guyer 2003. In the following discussion I also limit myself to Kant's discussion of aesthetic judgments in the first part of the *Third Critique* as opposed to his discussion of teleology in the second.

4 These comments are at *Ä:1*, 83–89/56–61.

5 On Hegel's mostly negative description of the understanding's role in aesthetic experience, see for instance *Ä:II*, 382/727. On the imagination, see *Ä:III*, 229/964 and below. For Hegel's distinctions among kinds of imagination and their source in Hegel's *Encyclopedia*, see Moland 2019, 48. It is of course also necessary to differentiate between imagination in the

transcendental and in the artistic sense in Kant's usage. In this paper, I am primarily concerned with the former, i.e. in the role imagination plays in the possibility of judgment.

6 Houlgate 2000, 63.

7 Pippin 2014, 25.

8 An exception might be in Kant's discussion of the "*sensus communis*" at *KU* 5:292, but there is no question that Hegel's attention to culture is more substantial than Kant's.

9 For this distinction in Kant's writing, see *KU* 5:229ff. Kant famously names "foliage for borders or on wallpaper" as an example of free beauty; such images "signify nothing by themselves: they do not represent anything, no object under a determinate concept, and are free beauties." Other examples are music without a theme and "indeed all music without a text." Paul Guyer has recently differentiated between "aesthetics of truth" and "aesthetics of play": this may in the end be a more productive way to classify an important difference between Kant (who privileges an aesthetics of play) and Hegel (who favors an aesthetics of truth). See Guyer 2014, for instance 423.

10 I expand extensively on this and several claims in the present chapter in Moland 2019.

11 These are not Hegel's primary characterizations of these individual arts: architecture, for instance, is essentially a way of housing the divine; sculpture is art's best way of showing the interpenetration of the physical and the spiritual. For the purposes of this essay, I emphasize these secondary functions of each individual art. I make an argument for sculpture as a way to consider shape as shape at Moland 2019, 194–195.

12 See *KrV* A26/B42-A30/B46.

13 Relevant passages include *KrV* A67/B92 and A115–123/B150–159.

14 On the history of these standards of beauty in eighteenth-century philosophy, see Beiser 2009.

15 Relevant passages concerning kinds of judgment as they relate to aesthetics in the *Critique of the Faculty of Judgment* include 20:220–226, 5:189–193, and 5:204–243.

16 For discussion of these puzzles, see Ginsborg 2014. See also Ginsborg 2015, 53–93, Guyer 1997, 60–105, Allison 1990, 46–54. Allison cites a fascinating passage from student transcripts of Kant's lectures on logic that suggests why these faculties need harmonizing at all:

> Imagination and understanding are two friends who cannot do without one another but cannot stand one another either, for one always harms the other. The more universal the understanding is in its rules, the more perfect it is, but if it wants to consider things *in concreto* then [it] absolutely cannot do without the imagination.
>
> (*Logik Dohna-Wundlacken in Kants gesammelte Schriften*, volume 24: 710; 449)

See Allison 1990, 48. I discuss this description of the faculties as it relates to another inheritor of Kant's aesthetic theory, namely Schiller, in Moland 2018a, 97ff.

17 For a more general account of disinterestedness as part of aesthetic experience, see *KU* 5:204-5:212.

18 I expand on these points, especially the connection between Hegel's claim that the true is the whole and his definition of freedom, at Moland 2019, 4–6.

19 For the *Encyclopedia*'s discussion of these limited epistemologies (found in the *Philosophy of Mind*), see §§413ff.

20 Houlgate 2006, 243, 244.
21 Ibid., 243.
22 See for instance Hegel's discussion of Gothic cathedrals in connection with his claims about Christian interiority at *Ä:II*, 332/686ff.
23 See *Ä:II*, 304/661 and Moland 2019, 161–165.
24 These are not Hegel's primary characterizations of these individual arts: architecture, for instance, is essentially a way of housing the divine; sculpture is art's best way of showing the interpenetration of the physical and the spiritual. For the purposes of this essay, however, I emphasize these secondary functions of each individual art. I make an argument for sculpture as a way to consider shape as shape at Moland 2019, 194–195.
25 Hegel uses the designation "magic of color'" at *Ä:III*, 133/889. In doing so, he builds on a tradition including Diderot, Tieck, Wackenroder, and Schelling. See Rutter 2010, 114 and Pöggeler 2000.
26 Johnson 1991, 10. For other articulations of this difficult metaphysics, see Eldridge 2007, 129ff., Hanly 2009, 366 and Sallis 2011, 380.
27 Sallis 2011, 380.
28 Others have commented on music as an experience of freedom: see Eldridge 2007, 128–129, Sallis 2011, 378. The claim that music is not based on natural rhythms was contested by both Schlegel and Novalis: see Ewton 1972, 23, Bowie 2009, 147.
29 Knox's translation of *Vorstellen* as imagination risks confusing imagination here with both *Einbildungskraft* and *Phantasie*, which serve different functions. For discussion, see Moland 2019, 48–49, Shapiro 1975, 94, Pillow 2000, 163ff.
30 For discussion, see Desmond 1986, 8–9. I consider the consequences of Hegel's decision to define poetry as fundamentally evoking an image at Moland 2019, 263–264.
31 Hegel's discussion of versification is extensive: see *ÄIII*: 289ff./1011ff. On versification as a source of controversy among Hegel's contemporaries, see Beiser 2003, 8–9, Behler 2002, 126ff.
32 See Hegel's comments about Goethe and Schiller at *Ä:III*, 290/1012, where he suggests that both returned to versification from more 'natural' prose for precisely this reason.
33 See *Philosophy of Right*, §158ff., §281.
34 See for instance his analysis of the Crusades at *Ä:I*, 472/393 and *Ä:II*, 213/588.
35 Hegel gives each of these topics substantial attention. For discussion, see Gjesdal 2013, 2018, Rutter 2010, 254ff., Moland 2019, 113ff, 123ff.
36 See Donougho 1982.
37 I give explanations of Hegel's theory of humor, especially its relation to Laurence Sterne's immensely popular novel *The Life and Opinions of Tristram Shandy, Gentleman* at Moland 2018b.
38 Schiller outlined these theories in a series of essays in the 1790s, including "On the Art of Tragedy," "On the Sublime: Toward the Further Development of some Kantian Themes," "Concerning the Sublime," and "On the Pathetic." See Beiser 2005, 238ff., Moland 2017.
39 He does discuss something like it briefly while admiring the stoicism of tragic heroes. By remaining cheerful while facing death, "[m]an, the slave of destiny," shows that he "may lose his life, but not his freedom" (*Ä:I*, 208–209/158). But this comment does not appear in his discussion of the sublime. Schiller—although he was not always consistent on this point—also

sometimes suggested that not the sublime but the quieter beautiful gave evidence of humans' highest state.

40 His relegation of these religions to the level of symbolic art is also, however, no doubt a consequence of the Euro-centric and sometimes racist attitudes all too evident in Hegel's system. Robert Bernasconi documents these attitudes in Bernasconi 1998, 2003, and 2007. They are unfortunately also to be found in Hegel's description of ideal profile in sculpture (*Ä:II*, 385–386/729–730) and ideal skin tone in painting (*Ä:III*, 78/846).

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11 Aesthetic Conditions of Freedom

Friedrich Schiller as a Complicated Kantian

Anne Pollok

This paper considers Schiller's attempt to understand and further develop Kantian aesthetics through his theory of aesthetic semblance. As is well known, Schiller was enthusiastic about Kant's *Critique of the Power of Judgment*, which purported the possibility to overcome the dualism between sensibility and reason in a new conception of beauty, without embracing a rationalistic monism that only sees various levels of clarity where distinct aspects of human understanding might be concerned.[1] Schiller, on his part, sought to argue for his idea of aesthetic semblance as the enabling condition of a humane morality by a careful delineation of the human capacity of establishing unity in change, which can only happen, he argues, by the work of aesthetic imagination that brings the contradictory directions of our human drives into harmony. This harmony is only temporal, but, as Schiller argues, sets the human being free to develop all her capacities, and therewith to achieve her maximal perfection by becoming capable to *integrate* both sensibility and reason.

Schiller's account overall seems to be riddled with a deeply problematic tension between an *anthropological* and a *transcendental* view of the imagination. This also applies to Schiller's notion of freedom – and this is not a coincidence, as Schiller argues for both interdependently. To ensure the realization of freedom, imagination needs to forfeit its power of unification to practical reason: only thus is the subsumption of sensibility under a specific practical end guaranteed. But art should, so Schiller, prepare us for such instances, in that it offers us a beautiful image of moral perfection that does not require the suppression of any opposing sensible tendency: then we do what is good because we feel drawn to it, both morally and emotionally. In short, the experience of beauty should make us feel as if following the moral law is natural. For *transcendental* purposes, the harmonious play of our faculties, the involvement of imagination and reason without dominance, is thus a *preparatory* stage for us as moral agents. In contrast, according to the *anthropological* perspective, the playful balance between our faculties without a determinate concept is the deepest and truest expression of our humanity (which is decidedly not a life in concepts alone). Through

the "faculty of representations as such"[2] sensibility and understanding are in harmonious and free interaction in aesthetic play—and Schiller's argumentation lets us to believe that it is only in play that we can ever be fully human. Thus Schiller's verdict in Letter 15: We are only fully human when we play (618 [107]),[3] with a stress on "being *fully* human". Seen from the transcendental perspective, aesthetic play is only preparation; seen from the anthropological perspective, the temporary interplay of imagination and reason is *the* true expression of humanity.

This ambiguity reflects Schiller's problems with Kantian ethics. From the beginning, Schiller was critical of Kant's supposedly rigorous understanding of human moral agency, which we seem to exercise only in contradistinction to our desires.[4] Whatever the correct understanding (and Schiller's actual understanding) of Kant's practical philosophy was,[5] it is quite clear that Schiller tries to push for a more balanced account. At least during the 1790s, he seems to have favored the anthropological over the transcendental view. What if, he asks, we could bring ourselves to do the good with pleasure? Wouldn't that be better, both morally (since a human being who enjoys being good seems better than one who has to forcefully bring herself to it) and anthropologically (since such goodness would engage the whole person, not 'just' her morality)? In the *Letters* themselves, Schiller sticks to this strategy. Hence, his concluding remarks that the aesthetic state is merely preparatory for the moral stage rings hollow to his readers. That he found it necessary to additionally argue for *Necessary Limits in the Use of Beautiful Forms*[6] is a clear sign that a further definition of the range of the aesthetic state was needed. I argue that his anthropological demand that we shall and must become whole *before* we can act morally must be taken quite seriously, as it remains at the center of his attention throughout the *Aesthetic Education*. I will also highlight how Schiller sought to realign our humanity with our morality. Schiller is indeed concerned with the formation of a particular character: the beautiful soul, who is supposed to be capable of gladly following her duty out of insight—an insight that has an intuitive or emotional *and* a rational component. As I will argue, the normative force that comes with the representational function of the imagination enables the anthropological view to regain equal footing with the transcendental view.[7] In the end, both views can be understood as two sides of the same argument.

The *Letters concerning Aesthetic Education* is Schiller's second to last[8] philosophical formulation of his critical—and in the end negative—assessment of a strictly rational ideal of autonomy. Instead of human angels, Schiller indeed favors the concept of the 'whole human being', which was important to Late Enlightenment thinkers such as Mendelssohn, Platner, and Abel.[9] However, Schiller reformulates this anthropological ideal as a modified interpretation of the Kantian conception of autonomy.[10] Thus expanding on Kant's concept, Schiller puts it not only

in relation to reason but also in relation to the (motivational) power of the imagination. In the ideal case, aesthetic freedom is the unforced recognition of the laws of rational and sensible nature. Through art (both its creation and reception), a human being expresses her whole nature in the best possible way because she exercises all her powers. And she exercises them freely since they are neither interfering with each other, nor suppressing one another. Art is not a mere means for reaching freedom, but in its dynamic interplay with the moral state, art is the only way to secure *human* freedom and happiness fully.

Overall, I intend to show that Schiller is a complicated Kantian who elevated aesthetic considerations to a new, decidedly anthropological level. The image of humanity that Schiller offers is decidedly dynamic – after all, he somewhat awkwardly takes up Fichte's conception of human tendencies, or drives—and stresses the productive role of the imagination, a centerpiece of Kantian aesthetics.

1 *Einbildungskraft:* An Etymological-Historical Excursion

To account for the reason why the imagination takes such a central functional place (for Kant as well as for Schiller), I will first trace the roots of this concept, and then show how this explicates the facets of Schiller's account of the importance of art. I will take my departure, perhaps surprisingly, from a short etymological excursion, to sketch what imagination is (or was) supposed to mean, which areas it covers, but also where the normative force of this concept may lie. I primarily refer here to the German word *Einbildungskraft*.[11]

To start at the beginning: The prefix *ein* stresses the unifying effect of *bilden* (see above: the imagination offers unity of the manifold in an image). The prefix also offers a direction: to impress an image onto something, putting it 'into' the stone, canvas, or, non-physical, into words, etc. (and as such, into our memory). Such an act involves some 'material' and leaves a substrate of some kind: an image.

The overall definition of *Bild* comes next: It is a plane, two-dimensional (*flächig*) presentation of three-dimensional objects: it offers the image of a virtual dimension. A *Bild* is also a sight (*Anblick*) that offers itself to the eye (which evokes a rather passive impression)—or, seen more actively, a phenomenon only construed by the faculty (or power) of representation (*Vorstellung*), i.e., something that we put (*stellen*) before our inner eye. In a Kantian vein, we assume that the process of perception is not a simple recognition, nor a passive 'being impressed upon', but an act. Hence, an image may only be present in our representation, but it is by the activity of both the understanding and imagination that said image is perceivable at all. In this way, the imagination offers the material to our representation, and it might even be seen as an

amplifying force of reason in general in that it is also the motor of unity.

Historically, *Bild* is also closely related to the complex business of signification. Be it *Bilde* (in Middle High German, 1050–1350), which can be translated as a copy (*Abbild*), gestalt, or model/archetype (*Vorbild*); *Bilidi* (Old Saxon/Old Low German, eighth to thirteenth century) that covers the wide area of sign (*Zeichen*), simile (*Gleichnis*), and copy (*Abbild*); 'byldan', the Anglo Saxon for construction (formation), a construct; or *Bilde* (Middle Low German, 1100–1600), referencing copy (*Abbild*), gestalt, symbol (*Sinnbild*), or example (*Beispiel*). Here and in the further development of this word family, two things are noticeable: the image is taken to stand for something, referring or pointing to it. In that sense, it is taken to be merely referential. But there is also a normative undertone: the image needs to be *adequate* in relation to what it is an image *of* (the archetype, in that it represents it or refers to it). Even more, it needs to be adequate in itself. There is reason to think that *Bild* was closely related to the term *bil* (as in *billigen*, to approve)[12] via the semantic link of to distinguish, separate, judge, interpret, qualify, discern (*trennen, unterscheiden, beurteilen, deuten*). Signs, symbols, *Gestalten*, and images necessitate an act of reading, comprehension, form-giving, and – ultimately – the bestowing of value. To be fitting is not a natural happenstance, but points at a more sophisticated relation that can either be understood as a metaphysical fitness to a prefigured pairing or as a functional relation where the descriptor is still linked by its adequate form to its object.

To ensure that this is not just an issue of convention, we need to complicate the picture. *Grimm's Wörterbuch* (in a quite Kantian manner) also draws the connection between *Bild* and some form of creation and a creator. Here, the active component gains some force. *Bild* references something created: *das Zurechtgehauene* (which refers mostly to the act of sculpting), or *das Gestaltete* (which covers the wider area of everything that is artistically created, or produced according to a certain craft).[13] In that sense, a *Bild* is shaped or, loosely speaking, formulated or literally hammered out of some crude material.

Overall, such a concept of *Bild*[14] offers relations to all essential elements of a modern theory of art (as a communicative model). This shows in all concepts generated from it:

- *Urbild* (Original, Idea, Ideal): relates to the 'original', that what the 'image' captures and what it should resemble
- *Abbild, Ebenbild* (copy, representation, counterpart): being the image of an 'original', stresses 'similarity' to a model, as well as the secondary character of the image
- *Vorbild* (model, ideal): the normative relation of image and its object that is adequate representation according to essential aspects of

> 'original'—but also: whether the 'original' is 'a good example of its kind'; being exemplary (i.e., 'good'), worthy of copying

The adjective *bilden*, which also relates the concept of *Bild* to that of self-formation or education (*Bildung*) which Schiller used in his works, brings out the active process of formation. The related *einbilden*, from which springs *Einbildungskraft* (in this combination, as far as I know, a child of the seventeenth century), refers to the middle-high German *einprägen, in der Seele abbilden*, i.e., to imprint something on one's memory, or, in one's soul, which relates to *Vorstellungskraft*, representation. Whereas it was first used neutrally, meaning (in New High German) *sich etwas vorstellen*, i.e. to put something in front of the mind's eye, over time this usage increasingly connotes something negative: it stresses the deceptive character, the "making of a false image (of a thing, or even of one's own worth)."

More generally, there are three main meanings of imagination still in use: (i) entertaining a mental image, (ii) inventing something, (iii) deluding ourselves or others. The term imagination teems with the semantic references to the symbol, the formation and adequacy of the act of perception, and overall to the act of some form of artistic creation that relates either to the world (reality) or to the ideal.

We can also see that imagination took on a negative tone as providing something that *lacks* reality (as in: something is merely imagined but not real)—and this helps us to better understand why earlier commentators seemed to struggle with Schiller's plain preference for aesthetic semblance as a means to beautify an otherwise unremarkable reality. In this paper, I put myself in the line of Schiller-defenders. Granted that there are quite some unresolved issues with his theory, I hold that Schiller never argues for art as a means to escape from reality. Instead, art must be seen as the only *anthropologically* valiant way of bringing the diverging attributes of humanity—sensibility and reason—together, even if just for a little while. We must bring these together—even if we prefer a purist, sensation-denying transcendentalist position—in order to reach the level of *human* moral agency at all. The normative constraints on the adequacy of imagination—that it must be adequate in its representational quality, but also adequate for our *Billigung* (approval, assent) seemed enough for Schiller to trust this strategy: that the integrative function of the imagination can lead to morality and that hence the formulation of a state that strengthens the imagination is the best way of educating ourselves as moral agents.

2 Imagination and Form: The Role of the Imagination in Aesthetic Perception

Schiller, of course, was not interested in Etymology—he was, however, sensitive to the layers of significance hidden in a concept, and

particularly any aesthetic concept. His *Aesthetic Education* is a tribute to the normative potential of the beautiful, to the idea of beauty's alignment with some particular, humane form of goodness in accord with nature, and therefore, beauty as an expression of freedom that does not deny our worldly being. His understanding of the aesthetic function of the imagination as a dynamic combination and mutual subordination (which is not felt) of sensibility and understanding proves to be a very Kantian account on this fundamentally aesthetic faculty.[15] Very early on in his work on the *Aesthetic Education*, Schiller replaces the previously proposed analysis of beauty by a reflection of the benevolent influence of art on humanity, that is, the cultivation and education of humanity as captured in the term *Bildung*[16] as the appropriate antidote against any form of single-mindedness (as discussed in the earlier letters, culminating in the forceful depiction of an impoverished society in Letter 6). Or, in other words, Schiller concentrates on the constructive influence of all beauty on culture, as the title happens to make very clear.

What is the work of the imagination, exactly? Imagination in the broadest sense, as Schiller explicates it in *On the Necessary Limits*, seeks to represent the universal in a concrete case, and thus loves limitation. However, it also accepts no other law than chance in the combination of space and time – this, after all, is left once we eliminate anything that belongs to the concept from our representations (*Necessary Limits* 672). As it is, the imagination is thus prone to jump from concrete to concrete image without the directive of a clear concept, just following her own whims.[17] Kant might not even accept this as the imagination proper (and certainly not the productive imagination), but only as "unbridled phantasy" – but for Schiller, the productive imagination is not a faculty, but a function: it is already the product of a specific mode of the interplay between imagination, sensibility, and the understanding. His fundamental version of the imagination does not seek conceptual connections that the understanding finds beneath the surface, but stays happily afloat in its own images and associative connections. And as long as it remains in the world of semblance, such a freely floating faculty should be seen as a welcome ally in the overall quest of human formation (Letter 26, 656–57 [193]). The jump from the mere association, or the "arbitrary activity of the imagination" (Letter 27, 664 [209]), to its sublimation in a "free form/Gestalt" (ibid.) Schiller seems to situate within the imagination, but only in its free aesthetic play, which already indicates the influence of the understanding as well. Thus, as a corrective, or as guidance in our educational endeavor to form the whole human being, Schiller calls for an imaginative *cooperation*[18] of sensibility and understanding. Ultimately, who would really enjoy a cluster of perceptions that wildly jump around without rhyme nor reason? In aesthetic play, the imagination represents the universal (*das Allgemeine*) in concrete cases, confined in space and time, but not in a concrete concept, as the understanding would. On the one hand, imagination, as Schiller has it, strives for

"whole and completely determined ideas (*Vorstellungen*)" that represent the universal within the particular. On the other, imagination also prefers what Schiller calls 'freedom' – things presented by the imagination hang together but not by overt lawfulness (apart from the unity in one image), but by the subject's own law (Letter 26, 658 [197]) that enables their agency (which Schiller translates as the ability to act according to one's own law—leaving it open if this law has anything to do with the Kantian categorical imperative). It gives us, however, the semblance of order if the freedom of movement among and within the images stays intact in the form of a beautiful 'object' (you may think about an artwork, but also a speech or other form of presentation). The imagination in coordination with the understanding would thus allow to see changes as if they followed from each other 'freely', which here only means: according to the 'law' of mere *Willkür* (*Necessary Limits*, 675). Thus, the imagination does not deny the necessary connection achieved by a concept, but it soothes over its necessity by making the representation appear as if its form is just followed by mere chance. In play, the imagination individualizes the vast array of our experience by giving it a defined body—but it does not relate overtly to the conceptual realm by limiting the image to one *specific*; it only allows the connection to be *felt* underneath the imagery: beautifully free on the outside, necessarily connected on the inside. Only then are such combinations (*Zusammensetzungen*) palpably free from strict conceptual determinations, and the imagination *seems* to follow its own laws.[19]

Schiller understands the normative force of the beautiful as resulting from the appropriate and dynamic interplay of our fundamental faculties. Here he follows Kant's lead. Seen from the theoretical angle, the imagination offers us mental images.[20] It belongs to sensibility, but, as productive, determines said sensibility by giving it form. In the sense that it is the first instance that allows us to distance ourselves from 'mere nature', Feger rightly calls it an act of self-interpretation and self-determination (*Selbstdeutung*, Feger, "Schillers ästhetische Suche" 29). It is only with and through imagination that we can experience a world of different and similar, stable objects at all, and that we can establish ourselves within this world as agents. In the *KdU,* Kant defines the imagination in general as the faculty of representations *a priori*—thereby representing the sensible part in the aesthetic interplay of imagination and understanding. Taste (*Geschmack*) expresses (or: detects?) imagination in its free lawfulness, or in its particular autonomy: what pleases aesthetically does so not according to the mere association, but according to the formation of content the imagination conjured up herself—but this happens to be in (non-determinate) accordance with the understanding. The productive imagination is here seen as the self-active (*selbsttätig*) "authoress of voluntary forms of possible intuitions."[21] Apart from the imagination's tendency to individualize the universal, Schiller stresses

its *genuinely productive* quality in beauty along the lines of Kant's theory. A representation that combines reason with imagination captures us—through sensuous expression and the freedom of its movement (see *Aesthetic Education* 654 [187]). If done right, it can make the lawfulness of its inner relations seem to be an effortless connection without laws, but rather born out of its happenstance relations, its playful gait, not out of a mechanical following of pre-given structures. Only then can the audience 'play' with the perception, in that they are not bound to one particular set of laws. It is important for Schiller that this integrates both our sensitive and rational nature: in aesthetic play, we feel as if both are in perfect harmony, that both rule and give at the same time. In *On the Necessary Limits*, Schiller hence calls these beautiful constructions that are not bound by any external law 'organic' (657). They are the opposite of the poor laborer Schiller bemoans in Letter 6—in contrast to him, who experiences himself and his labor as hopelessly fragmented and either dead or dependent on a higher order that he himself cannot control, the organic unity of the aesthetic provides each part with its 'own life' (*eigentümliches Leben*, *Necessary Limits*, 675–676); it thus satisfies both the needs of sensibility for life and change, as well as of the understanding for reasonableness and meaningful connection.

Such an object of our playful representation seems undetermined because it *hides* the lawfulness of the inner relation of ideas and thus avoids a reduction to a fixed set of such ideas. An inner direction seems to flow from it effortlessly.[22] It thus offers a sensible representation in which the universal is present in the particular, without confining the richness of the universal, nor abandoning the distinctiveness of the individual. Ultimately, the inner coherence stems not from a unifying concept, but from the unifying expectation of sensing something that anyone would agree upon.

Aesthetic play regards the *Gestalt*, a formed representation, or a combination of idea and presence. The ideal formation of *Gestalt* is expressed in the 'Play-Drive' (*Spieltrieb*), on which Schiller elaborates in letter 14 of the *Aesthetic Education* (612 [97]). In his "transcendental exposition" of this drive (which he himself also calls an abstraction, 600–601 [69,73]), Schiller never tires of stressing that this drive is not a faculty in itself, but a mode of interaction between sensibility and the understanding. What he fails to do is offer a coherent account on the role and place of the imagination in this mode – whereas the imagination has a somewhat defined role in the *Necessary Limits*, here it remains somewhat nebulous. He refers to it as the function of synthesis, as an act of limitation with an ideally boundless range of directions. If linked to the understanding, it provides unity of a concept; in its free movement (which is not necessarily the free aesthetic play!) it merely provides a unity of experience by association. However, once it is at work in aesthetic play, in which it unites sensibility and understanding by hiding

both of their limiting effects on the respective other, it is elevated to the function of dynamic agency *per se*, or a dynamic force within the very constitution of humanity—it becomes the drive to move *seemingly* beyond all limits, and thus freely imprints itself onto the world. In a way, practicing one's imagination is tantamount to impressing oneself onto everything, but, at the same time, allowing the world to impress itself onto one's awareness as well. In Letter 11 Schiller portrays this as the interaction between the person and the world (601 [73–74]). Within the limits of semblance, the imagination allows free interaction with reality. However, instead of depicting reality in its outward constitution, the aesthetic image offers an ideal unity of determination and freedom: it shows something particular, individual—and hence absolutely determined; but it reveals it *as a symbol* (*Aesthetic Education*, Letter 14, 612 [95]) that opens up the human world.[23] This is what Schiller hails in his earlier *Kallias-Letters* as "*Freiheit in der Erscheinung*" (Freedom made manifest in appearance).[24] Now he calls it aesthetic semblance. We do not get the reality of the theoretical concept of nature, nor do we encounter the effect of the practical concept of reason. Aesthetic freedom is not subject to one constraint (either causal necessity or practical normativity), but balances these out so that we do not even feel them as constraints. In turn, no constraint in aesthetic play cannot reign supreme over the others, as it is its maxim within its own realm. Within the aesthetic, they all must coordinate. Thus aesthetic experience appears as a structure that has its center within itself. Its worth lies in its very being, not in its consequences. This being is dynamic, or, in other words, the beautiful form is a *dynamic* form: it does not merely result from, but it *is* the playful interaction between sensibility and understanding, or, as Schiller has it, once again in a more anthropological form, it is the perfect interaction between the formal drive (*Formtrieb*) and the sensuous drive (*Stofftrieb*, see Letter 12, 604–605 [79, 81]).

Hence, for Schiller, the unifying power of the aesthetic mode portrays the play between sensibility and understanding, facilitated by the imagination, as *the* cultivating force of humankind. Only if we learn to balance necessity and freedom, sensibility and intellect, can we learn to be complete by engaging all our capacities. Only if we follow the dictates of reason *with pleasure* are we truly fulfilling our vocation without hurting and enslaving either side, because only in play do we do it *freely*. However, such an interplay, or balance, is not easily achieved. Schiller also severely limits the range of this benevolent balance to the world of *aesthetic semblance*. And here lingers the biggest problem of Schiller's theory. If the aesthetic play is the highest form of being, how can its presence and function be so limited? Or, to approach the issue from the other side: how can the chaotic freedom of association and the orderly freedom of lawfulness be reconciled in beauty?

3 Schiller's Idea of Semblance: Beautiful Form

For Schiller, our enjoyment of beauty stems from our enjoyment of a specific form of appearance. We do not enjoy mere illusions (*Täuschungen*) that hide their object to just delight the eye. Such enjoyment is all too short-lived and misguided since it does not help us deal with reality, but it invites us to *avoid* reality for the sake of beautified mock-ups. This would contradict the inner direction of the formal drive and hence could not be the goal of a beautiful harmony between it and the sensuous drive. Semblance also lacks the negative connotation of *deception*, which adds a bad intent to the illusion. There can be illusions that are 'innocent'—take popular 'art', for instance, which might even succeed in building up a believable world, and is hence not completely devoid of artistic value.[25] They are still not deceptive in the pejorative sense unless they are made to blind us from all reality. If we are deceived, we become unable to take appropriate action.

We care for appearance (*Erscheinung*), but for it to be of aesthetic worth we need more than mere appearance – we need the stress on 'form'[26] that sublimates mere matter and keeps an ideal unity of form and matter intact. Aesthetic semblance is, to my mind, a more accurate expression of this relation than the vocabulary of dominance that Schiller uses at other opportunities. Semblance does not prefer appearance over reality, but balances both out. It is the kind of illusion that does not aim to conceal, and therewith to lie,[27] but to beautify, to *complete*. To remind us of the distinctions made in part 1, 'semblance' covers the positive aspects of *Einbildung*, whereas 'illusion', and, even more so, 'deception' represent the negative aspects. In our appreciation of beauty, we experience our receptive and creative capacities, sensitivity and reason, in our gaze at imaginative objects that freely conform to formal requirements, but that by no means need to conform to any other requirements (theoretical or practical) of said objects. The enjoyment of aesthetic semblance thus engages all our faculties and requires an active recipient: a subject that makes full use of her capacities according to their internal lawfulness.

However, as I already mentioned, Schiller stresses that aesthetic freedom—and our enjoyment of it—is valid only as long as we remain within the boundaries of aesthetic semblance: the moment we leave its realm, we attempt to give such ideal forms reality, fix them in a medium where they are not at home. Giving reality to aesthetic ideas out of sheer will is not within our power and giving reality to aesthetic objects *as real objects* is simply delusional. The moment we forget about the ideality of our form-giving, that is, the fact that we do not create a thing itself but its semblance, is the moment we succumb to logical semblance. In other words: the moment the artist aims to establish an aesthetic state

in reality, she forgets about her limits and creates a dictatorship of mere ideas. Hence Schiller's two main requirements: Aesthetic semblance must be honest (*aufrichtig*, *Aesthetic Education* 659 [197]) in that it should not attempt to replace reality. And it must be autonomous (*selbständig*, ibid.) in that it does not need reality's support (*Beistand*).[28] Our aesthetic judgment must not be tainted by the given reality of the object of our admiration, which would divert either our emotions or our thoughts and hence destroy the aesthetic condition.[29] If a beautiful woman who also happens to stand next to me, in reality, pleases me more than a mere painting, Schiller reminds us, we have once again succumbed to sensual attraction rather than the beauty of form.

The appreciation of aesthetic semblance is hence an expression of our capacity not to transcend, but *transform* mere reality—we do not flee it in order to forget about its hardships in nice illusions; rather, we express our freedom from external needs by our enjoyment of the beautiful, which leaves our duty undetermined, and *thus* helps us to promote it. This aesthetic semblance is not mere deception (like logical semblance), but play. This "gift of nature" comes to us in particular through sight and hearing—such sensory impressions are, according to Schiller and his contemporary anthropological theories, not passively given, but actively constructed (*Aesthetic Eduation* 657 [195])—the active moment of *bild-en* is fully at work here. The moment we find pleasure in form itself, our "mimetic drive to form/create/cultivate" (*nachahmender Bildungstrieb*,[30] ibid., not the form drive) awakens.

Schiller discusses the transition from the beautiful to the moral soul in the last part of the *Aesthetic Education* and therewith offers a hint as to how the two different goals of his theory, a transcendental and an anthropological, might be reconciled. According to Schiller's argument, it is only the beautiful soul which is capable of leaving the aesthetic state for the sake of morality *in a way that keeps her humanity intact*. This way, aesthetic education must follow an anthropological goal whose limitations are set by nature on the one hand and morality on the other.

The goal of an aesthetic education is hence the beautiful soul who gladly does what is virtuous. Though it seems inconceivable that such a fine, harmoniously attuned soul could ever experience a conflict between her taste and her morals, such a conflict *will* occur in what we call brute reality, which in the end consists of more than beautiful forms and good manners. This is the main reason why the aesthetic state can only be temporary: even though it represents the height of humanity, it has to face reality—which includes not only the sometimes destructive forces of nature but also the fact that not all others are of the same moral quality as the beautiful soul—and therefore be willing to vacate its space for strictly moral action whenever needed. But the aesthetic state *is the condition of the possibility of a humane morality*. Only the moral warrior (a rare species among humans, even though quite popular among angels)

or the beautiful soul can move beyond their scope of comfort in the face of hardship and do the right thing.[31] As for the beautiful soul: she realizes that Schiller problematized at the beginning of the *Aesthetic Education*: she can test out in semblance how the merely "problematic" (575 [13]) moral state will feel like. Through her imagination she already feels what adequacy and approval *are* and is hence capable of turning mere probability into reality. Hence, through the internal freedom granted by beauty, which also entails the opportunity of testing out possibilities and judging their emotional and moral impact, we are given an imaginative realm that engages all our faculties and liberates our capacity of moral agency. In the enjoyment of art, we can allow our personality to fully realize itself without harming our world. At the same time, our senses are sharpened for the impact of the practical rather than turned away from it. We are just not feeling its impact in the same way: for instance, we are truly enraged, shocked, or overjoyed by a stage production. This has no repercussions for our everyday life, but it makes us more aware of the depth of our possible practical engagement with the world and thus ultimately sensitizes us for said opportunities. This does not necessitate that we are always "at play" and remain in the aesthetic state indefinitely, but it does necessitate us to be knowledgeable of, and capable to return to the aesthetic state and its promise of a harmony between sensibility and reason – ultimately enabling us to contribute to developing a society where semblance and reality are no longer at odds.

As Schiller cautions, what we did not make ourselves is never ours—and this can only come from reason (*Necessary Limits*, 678, 682). Hence, if we really want to occupy our place in the world, we have to create this place ourselves. It will be that much more effective if doing so is not perceived as work, but rather as a natural motion within us: "The results of thinking cannot find their way to our volition and into life if not through the self-active power of formation (*die selbstthätige Bildungskraft*)." (*Necessary Limits*, 682) To turn 'dead' knowledge (or insights) into lively intuition (*lebendige Anschauung*) is the key to have real knowledge at all.[32] In this sense, developing an aesthetic appreciation towards the world and ourselves seems to be the key for our having a fulfilling reality. Hence, on the one hand, the aesthetic state is a formulation of our attitude towards the world – we engage with it under the notion of semblance, as a beautifully ordered little cosmos that engages our reason and our sensibility. The aesthetic state is also, on the other hand, a means by which we regulate reality's influence on ourselves. We make things appear necessary and free at the same time; we endow them with a liveliness that surpasses mere show and keeps us connected. The aesthetic attitude is not a lie, but a lively way to build our world as we want it and the way it must be for us rational-sensible beings to be at home in it. For our world to be inhabitable by us, we need to be proper agents in it.

Aesthetic play does not only serve to elicit aesthetic pleasure. But it is also a human means of *communication*. In theoretical respect, we understand each other and find common ground via theoretical concepts and logical rules. All rational agents must conform to these if they want to be treated as rational and if they want to gain knowledge at all. In practical concerns, all are subject to the very same categorical imperative that ultimately grounds them in a universal practical rule. In a Kantian understanding, there is hence a universal theoretical and practical foundation for all rational and moral agents. But there is also a more elusive, but still valid aesthetic foundation in which all beholders find a non-conceptual common ground – or at least *assume* that such a common ground exists. The subject's exercise of her faculties—which we assume for others as well—is the structure of this common ground. Or, as Schiller declares it in Letter 27, "only the aesthetic mode of communication (*schöne Mitteilung*) unites society because it relates to that which is common to all." (*Aesthetic Education* 667 [215]) The re-creation of the sensible within the medium of beautiful form enables a community of equals who enjoy their world, according to both its moral goodness and its sensible attractiveness. The free play of understanding and imagination is thus crucial to develop a human and humane personality, and ultimately—this is often overlooked—to develop a sense of *citizenship* that pays equal justice to the demands of individuality and community, and to do so with grace (see his *Über Anmut und Würde*, 1793, but also Letter 27, already cited). Only through art do we learn, according to Schiller, that treating everyone as holistic persons is vital to our highest interests. Consequently, Schiller's motto for the *Letters* should be the slogan: *Whole, not pure, shall we become*.[33]

With his *Letters*, Schiller endorses an anthropological perspective of the whole human being that necessitates a harmonization between sensibility and reason. He thought that such a harmony will not feel forced, but natural, and endows the artwork with the sole capacity to achieve such a perfect *Wechselwirkung* (mutual determination of these two faculties, or powers, but also a mutual liberation of them) necessary for our proper development. However, his insistence on the prevalence of form in art, and his concept of beautiful semblance seems to limit such a balance to a *beautified* life—which, moreover, Schiller still needs to have maintained and ordered by practical reason. We might ask whether the mere attribution of beauty to life (as an illusion) is desirable? I tried to show that this understanding of *Schein* is insufficient: the aesthetic state is not a mere illusion of harmony but is at the same time the condition for us to be complete, fully formed, internally balanced human beings capable of reflection and agency, inhabiting a world that we share with other such beings and that expresses reason. The beautiful state enables us to give it up for the moral state, however temporarily. Schiller remains

a complicated Kantian who wants to integrate sensibility into the ideal of beauty, and therefore stresses the interplay between sensibility and reason, while at the same time also offering the means to surpass mere sensibility. He does this through a defense of the dynamic nature of aesthetic play.

An artwork is not beautiful if it merely references another object, nor is it beautiful if it showcases the material it uses—it is only beautiful if it rests within itself, and the embodiment is the perfect and adequate form of its content, so in tune with it that we forget about its artificiality entirely. Semblance is perfect only if it need not be felt. This freedom, of course, is only apparent, as nothing in reality is purely ideal—and here we have the foundation of Schiller's understanding of illusion: it is the fruitful and dynamic appearance of freedom, the glimpse of the ideal through reality, encapsulated in that moment, and the *activity* of aesthetic play. And here, now, we can also understand how Schiller brought the transcendental and the anthropological requirement of a balance between sensibility and reason together in beauty: harmony is not a simple expression of a balance between two powers of mind but lies in their dynamic interplay. These powers of mind form a seemingly natural unity in which both submit and rule at the same time, allowing the audience to reach a more adequate understanding of themselves and the world. The teleological principle of nature—it is its consummation an ideal of reason—is thus reflected in beauty. Schiller's aesthetic education becomes a quasi-Kantian teleological principle resting on balance, beauty, and human agency.

Notes

1 Another great paper on the similarities between Kant's and Schiller's conception of freedom in aesthetics is Lydia L. Moland, "Conjectural Truths: Kant and Schiller on Educating Humanity", in: Daniel O. Dahlstrom, *Kant and His German Contemporaries*. Vol. II. CUP, 2018, 91–108. Moland stresses their respective views on history that perfectly complements their aesthetic theories. For a consideration of Schiller's roots in Enlightenment Philosophy, Wolfgang Riedel, *Die Anthropologie des jungen Schiller*, Königshausen und Neumann, 1989, is still unparalleled.

2 This translates *Vermögen der Anschauungen a priori*, see KpV B XLIV.

3 In the following, I will cite the Aesthetic Education from volume V of *Friedrich Schillers Sämtliche Werke*, ed. by Wolfgang Riedel, München: Hanser, 2004, and the English translation by Wilkinson and Willoughby in brackets.

4 Another reason for Schiller's disagreement might be that he did not subscribe to Kant's assumption of humanity's basic "unsocial sociability", see Kant's *Idea for a Universal History with a Cosmopolitan Aim*, AA 8:15–31, here 21.

5 See on this Beiser, *Schiller as Philosopher*, chapter 5.6. It seems, however, that Beiser overlooks the transitional nature of the aesthetic state, which might be the anthropological fulfillment of humanity, but barely acts as a replacement of the highest good in Kant's theory.

6 Thus the title of an essay written at the same time – which is a fusion of two essays which he wrote around 1793–1795. One of these original essays is concerned with the tasteful style in writing, the other with the influence of beauty on the will. Schiller published both 1795 in his journal *Die Horen*, and then, in 1800, as one essay. Schiller explicitly references them in letter 26 (*Aesthetic Education*, 657 [195]).
7 I will exclude the question whether Schiller actually understood what Kant was saying. This I leave to other experts. I will also not concentrate on the difference between Schiller's and Fichte's view – imagination being necessarily bound to expression in this world is what I take to be Schiller's main claim here (see the discussion in Martinson, *Harmonious Tensions*, 1996). Or, as he writes in the *Necessary Limits*, "there is still always something sensuous that underlies our thinking." (*Necessary Limits,* 675)
8 The last word on this is his magnificent essay *On Naive and Sentimental Poetry* (1795/1796).
9 For a comprehensive account of his previous work see Riedel, *Die Anthropologie des jungen Schiller.* And, as a side-note about the "whole human being": despite the Enlightenment being generally seen as overly concerned with the rational aspects of the soul, there were thinkers like the above mentioned who clearly also took the sensitive and emotional aspects of human life into consideration, without attempting to blatantly subsume these under rational functions; I discussed this with further references in Anne Pollok, *Facetten des Menschen. Zur Anthropologie Moses Mendelssohns.* Hamburg: Meiner, 2010.
10 I do, however, also appreciate Martinsen's idea that biographical reasons are one important additional reason for Schiller's insistence that perfection is "merely an idea" (*bloß eine Idee*), unreachable in this world. After 1791, Schiller became all too aware that we can never escape the boundaries of our physical condition: "rupture remains an imminent possibility" (Martinsen, 269) for everyone – of body or of intellect. However, I am not confident that this idea is the sole explanation for Schiller's Kantian understanding of (regulative) ideas. It was more than a mere acceptance of his illness and impending death that led Schiller to concede that all such harmony is only achievable in the ideal.
11 One could say that the obvious aspect that the English word 'imagination' preserves is the reference to 'image'. However, and I thank Gerad Gentry for this, the root verb 'imagine' also refers to the active aspect of 'bilden', i.e. 'forming an image'.
12 See Foerste, *Bild*, 112 ff.
13 Grimm, *Deutsches Wörterbuch*, vol. 2, pp. 8–9.
14 And, in extension, of 'image'.
15 For an account on Kant's own view of the imagination that supports this integrative function, see the essays by Rosefeld and Zöller in Gentry/Pollok, 2019.
16 *Bildung* is mostly translated as education; an even better term is (self-)formation. However, in both versions the obvious connection to "'Bild", "bilden" is obscured, unfortunately.
17 That Schiller likens the imagination to association and chance is quite obvious throughout the *Aesthetic Education*; see, for instance, Letter 6, 587 [41], Letter 14, 613 [97], where he mentions the "third drive's" relation to chance which stems from its sensitive side, or Letter 20, where he references the state of 'mere determinability' (*bloße Bestimmbarkeit*, 633 [141,

translation altered]) as a phase of transition from passive to active determinability. Further, Letter 22, where he claims that our tendency toward a certain kind of action after our enjoyment of art would proof that it wasn't a purely aesthetic experience after all (638 [153], and, a few paragraphs later, mentions the "arbitrary and casual play of the imagination" (639 [155]). In Letter 24, Schiller mentions the untamed imagination ("schwindelnde Imagination", which implies either an imagination so high that it evokes vertigo, or one that tells lies, 648 ["reeling imagination", 175]) which enables mere sensible men to feel unlawfulness (his expression "*die kein Gesetz achtet*" means not to care about ANY law – the translation has "subject to none but its own law", 177, which is actually not mentioned by Schiller), and incites the imagination's "unbound ability/capacity" (656 [*ungebundenes Vermögen,* "unlimited potential", 193]).

18 To Fichte, this cooperation looked an awful lot like a fusion. He criticized Schiller's concept of imagination in the *Letters* accordingly, claiming that Schiller tries to make the imagination think (an oxymoron in action, so to say). Fichte writes in a letter from 27 June 1795: "You chain the power of imagination—which can only be free—and want to force it to think—which it cannot do." *Werke* I/2, p. 399, see Martinsen, "Harmonious Tensions" 206 and Allen Wood, *Fichte's Ethical Thought*. Oxford University Press, 2016, chapter 1.

19 See Schiller's discussion of the beautiful speech in contrast to learned and popular speech, both of which subjugate the imagination to a concept. Of course, this subjugation is less strict in popular speech, which has to make do with the audience it gets and hence has to aim for easiest digestion of its presented concepts. The use of examples signifies the *reproductive* aspect of the imagination rather than its productive nature in the realm of art (*Necessary Limits*, 672–674).

20 As Kant defines it: "Imagination is the faculty for representing an object even without its presence in intuition." (*KrV* B151). See on this Gentry's introduction to *The Imagination in German Idealism and Romanticism* (CUP 2018), here pp. 15–16.

21 Die Einbildungskraft als die „Urheberin willkürlicher Formen möglicher Anschauungen" (*KdU*, Allgemeine Anmerkung zum ersten Abschnitte der Analytik, 5:240).

22 Interestingly, by bringing in the concept of the organic development (*Necessary Limits*, 675–676), Schiller appears to connect his idea more closely to Goethe's idea of the *Urpflanze* than we tend to assume.

23 As Cassirer stresses in his notion of the symbol – which does bear some similarities with Schiller's position – originally the symbol is an object consisting of two parts that 'fit' into each other and thus can form a 'key': one person gets one part, and can thus gain access to a guarded space given his piece fits with the guardian's counterpart. The symbol is then quite literally the key to a sacred space.

24 In his "Kallias-Letter" from February 8, 1793, Werke V, 400, mentioned in a footnote in Letter 23, 644 [167]).

25 I thank Gerad Gentry for pointing this distinction out. I am not sure whether I would also agree with him that deception is marked by a lesser artistic value, though, as even a deceiving piece has to meet a certain threshold to be believable. I do think that the totality of the negation of reality *and* moral worth is decisive for characterizing deception. Thus, the centerpiece of its characteristic is within the moral, not the aesthetic sphere.

26 Sharpe, "Concerning Aesthetic Education" 161–162 offers a wonderful definition of form:

> By form Schiller means the artistic shaping of the material such that it is the vehicle for a response to the world, a sense of how the world is experienced, in a way that allows the observer the opportunity to perceive and contemplate that response. The subject matter is consumed (or abolished, to translate more literally) but the art object has sensuous reality and through its form conveys to us a particular sense of life.

27 Quite the contrary: *Schein* points towards 'shedding light onto something' and hence adds the meaning of enlightening or illuminating.
28 See also Letter 9 of *Aesthetic Education* (594 [57]) and the Prologue to *Wallensteins Lager*, Nationalausgabe, vol. 8, p. 6, in which he stresses that art creates an illusion that it does not sell as truth, but offers as a more delightful view on reality.
29 This, of course, is another nod to Kant's requirements of aesthetic disinterestedness.
30 Or, as Wilkinson/Willoughby translate, "the shaping spirit of imitation" (195). I want to stress with my translation that Schiller concentrates on our capacity to form, rather than to imitate.
31 The others, as Schiller describes them in Letter 4, degenerate either into a savage who "despises civilization", or the barbarian who "derides and dishonors nature" (579 [21]).
32 Mendelssohn, a few years earlier, referred to this as a dead or living power that can produce either effective or ineffective knowledge; see the *Rhapsody* in its first version from 1761, 413–414.
33 And, with Beiser, *Schiller as Philosopher*, 156, here the juxtaposition to Fichte becomes increasingly clear: we shall not strive to become one intelligent being, but a multitude of intelligent and sensible beings within this very world, beholding a unifying idea that idealizes reality without losing it.

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Contributors

Dina Emundts is professor of the history of philosophy at the institute of philosophy at the Freie Universität zu Berlin. Her main philosophical interests lie in metaphysics and epistemology in the history of philosophy, especially in Kant and German Idealism. She is author of several papers as well as of *Erfahren und Erkennen. Hegels Theorie der Wirklichkeit*. Frankfurt (Klostermann) 2012, and of *Kants Übergangskonzeption im Opus postumum. Zur Rolle des Nachlasswerkes für die Grundlegung der empirischen Physik*. Berlin (Walter de Gruyter) 2004. Together with Sally Sedgwick she serves as editor of the *Internationales Jahrbuch des Deutschen Idealismus/International Yearbook of German Idealism, Walter de Gruyter.* She was a professor of philosophy in Konstanz from 2010 to 2016 and since 2016 she has been professor of the History of Philosophy at the Institute of Philosophy at the Freie Universität zu Berlin.

Eckart Förster is professor emeritus of philosophy at Johns Hopkins University and honorary professor of philosophy at the Humboldt University in Berlin (Germany). Förster previously taught at Oxford, Harvard, Stanford, and the University of Munich, and held visiting appointments at Princeton, Porto Alegre (Brazil), and as Max Kade Professor of Philosophy and German at Ohio State. He has published widely on Kant and German Idealism, especially on Kant's *Opus postumum*, and is the author, most recently, of *The Twenty-Five Years of Philosophy* (Harvard 2012).

Gerad Gentry is an Alexander von Humboldt Faculty Fellow at Humboldt-Universität zu Berlin and the Universität-Potsdam (2020–2022) and DAAD Visiting Professor at the Johannes Gutenberg-Universität Mainz (2021), as well as Assistant Professor in philosophy at Lewis University and Visiting Associate to germanic studies at the University of Chicago (2018–2022). He serves as president of the Society for German Idealism and Romanticism and as a committee member for the APA. His work includes "Pure Synthesis and the Principle of the Synthetic Unity of Apperception," *Kant-Studien* (forthcoming), and "The

Ground of Hegel's Logic of Life and the Unity of Reason" (Cambridge University Press, 2019).

Johannes Haag is professor for theoretical philosophy at the *Universität Potsdam*. He specializes in philosophy of language, theories of knowledge, philosophy of mind, and theories of intentionality. His published work includes *Erfahrung und Gegenstand* (Klostermann 2007), "Faculties in Kant and German Idealism" in *Faculties* (Oxford University Press, 2014), and "Die unergründlichkeit der Einbildungskraft" in *Die Unergründlichkeit der menschlichen Natur* (de Gruyter, 2015).

Lydia Moland is an associate professor of philosophy at Colby College. She is the author of *Hegel's Aesthetics: The Art of Idealism* (Oxford University Press, 2019) and *Hegel on Political Identity: Patriotism, Nationality, Cosmopolitanism* (Northwestern, 2011), and the editor of *All Too Human: Laughter, Humor, and Comedy in Nineteenth-Century Philosophy* (Springer, 2018). She has written numerous articles on Hegel's political and aesthetic philosophy as well as on the poet and playwright Friedrich Schiller. She is the recipient of fellowships from the American Council of Learned Societies, the National Endowment for the Humanities, and the DAAD. She is currently writing a biography of the American abolitionist Lydia Maria Child.

Dean Moyar is an associate professor in the department of philosophy at Johns Hopkins University. He is the co-editor (with Michael Quante) of *Hegel's Phenomenology of Spirit: A Critical Guide* (Cambridge University Press, 2007), the editor of the *Routledge Companion to Nineteenth Century Philosophy* (2010) and of the *Oxford Handbook of Hegel* (2017). He is the author of *Hegel's Conscience* (Oxford University Press, 2011) and *Hegel's Value: Justice as the Living Good* (Oxford University Press, 2021).

Dalia Nassar is a senior lecturer in the philosophy department at the University of Sydney. She works on the history of modern German philosophy (with a special focus on late Eighteenth and early Nineteenth Century philosophy), aesthetics, the philosophy of nature and environmental philosophy. She is the author of *The Romantic Absolute: Being and Knowing in Early German Romantic Philosophy* (Chicago, 2014), editor of *The Relevance of Romanticism* (OUP, 2014) and co-editor (with Kristin Gjesdal) of *Women Philosophers in the Long Nineteenth Century: The German Tradition* (OUP, 2021).

Karin Nisenbaum is an assistant professor of philosophy at Boston College. Her research focuses on issues of metaphysics and practical reason in Kant's critical philosophy, as developed by post-Kantian thinkers such as Fichte and Schelling and by Jewish philosophers

such as Maimon and Rosenzweig. She is the author of *For the Love of Metaphysics: Nihilisim and the Conflict of Reason from Kant to Rosenzweig* (Oxford University Press, 2018).

Anne Pollok is a historian of philosophy (eighteenth to twentieth century aesthetics and philosophy of culture) at the University of Mainz. Formerly, she was an Associate Professor of Philosophy at the University of South Carolina, Columbia/SC. In 2010 she published her book *Facetten des Menschen. Zur Anthropologie Moses Mendelssohns* (Meiner), which, together with her editions on Mendelssohn's aesthetics and his *Phädon*, earned her the Moses-Mendelssohn-Award in 2013. Besides numerous publications and presentations centered around Mendelssohn's and Schiller's aesthetics, Pollok's work also focuses on the legacy of the eighteenth century in Ernst Cassirer's and Susanne Langer's Philosophy of Culture. Her recent talks and papers concern the aesthetic and historical dimensions of symbolic formation that come to the fore in the writings of female philosophers of the eighteenth and nineteenth centuries.

Nicholas Stang is an associate professor of philosophy at the University of Toronto. His research interests are contemporary metaphysics, the history of metaphysics in German philosophy, and aesthetics. His published work includes *Kant's Modal Metaphysics* (Oxford University Press, 2016), and "Appearances and Things in Themselves: Actuality and Identity" in the *Kantian Review* (2016). He is currently working on a book titled *How is Metaphysics Possible? A Critique of Analytic Reason*.

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